3408. C. 10THE Liluyees Common Prayer, And Administration of the SACRAMENTS And other Rites and Ceremonies of the OHURCH, According to the Use of the Church of ENGLAND Together with the PSALTER OF PSA Amin'O F Pointed as they are to be Sung or Said in CHURCHE

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THE PREPACE

I hath been the wissom of the Church of England, ever fince the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity for requiring) sundry inconveniencies have for the rate of ten er Consciences: Where thereupon ensued; and those many times unto this Majesty, out of His pious infinore, and greater than the evils that were clinarion to give satisfaction (so far as intended to be remedied by such change: could be reasonably expected) to all His So on the other side, the particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own mature indifferent, and alterable, and so acknownedged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and consists of the various exigency of times and consists such changes and leaves and alteration of the special could be reasonable, that upon weighty and important considerations, according to the various exigency of times and consists of the various exigency of times and consists of the such changes and leaves and alteration are referred as were either of dangerand or the various exigency of times and consists of the such changes. or expedient. Accordingly we find, that in the Reigns of feveral Princes of bleffed memory fince the Reformation, the Church

ledged; it is but reasonable, that upon mer times. And therefore of the sundry weighty and important considerations, as alreading to the various exigency of times rejected all such as were either of danger and occasions, such changes and alterations consequence (as secretly striking at that are in place of Authority should drice of the Church of England, or indeed from time to time seem either necessary of the whole Catholick Church of Christ) or elfe of no confequence at all, but ut-terly frivolous and vain. But fuch Alterain the Reigns of feveral Princes of beliefed terly frivolous and vain. Bur fuch Alterations from the Reigns of feveral Princes of beliefed terly frivolous and vain. Bur fuch Alterations upon just and weighty considerations her thereunto moving, hath yielded to make fuch Alterations in some particulars, as in their respective times were thought convenient: Yer so, as that the main Body and Essentials of it (as well in the chiefest any strength of Arguneur, convincing us of have still continued the same unto this day, and do yer stand firm and unshaken, notwithstanding all the vain attempts and impervous assaults made against it by such men easier given to change, and have always discovered a greater regard to their own private Fancies and interests, whan to that dury they owe to the Publick.

By what undue means, and sor what mischievous purposes the use of the Litungy of though enjoyned by the Laws of the mone aduring the late unhappy, confession purposes the use of the Litung for the summary of the World, and we are, also well were fully ought to be allowed to all hulands, and those Laws never yet repealed young to the summary of the World, and we are, also fully defensible against any that shall be allowed such that and favourable construction as in constitution, the world of summary of the World, and we are, also fully defensible against any that shall be allowed such that and favourable construction as in constitution, the world of summary of the World, and we are, also fully defensible against any that shall be allowed such that and favourable construction as in constitution as in constitution of the Litung also would be reduced to the summary of the world of the summary of the summary of the world of the summary of the summary of the summary of the world of the summary of the summa tions as were rendred to us (by what per-fons, under what pretences, or to what purpose sever so tendred) as seemed to us

Grif, for the better direction of them that are to officiate in any part of Dvine Service; which is chiefly done in the Kalendars and Rubticks: Or fecondly, for the count of the feveral Alterations in any more properly of any part of the Liturgy, first take the pains of times, and the clearer explanation of fome the change may eafily appear.

The condition of the prefent of doubt in figurification, or otherwife liable to misconlituction: Or thirdly, for charge our Duties in this weighty Affair, a more perfect rendring of such portions at in the fight of God, and to approve of holy Scripture, as are inserted into the Liturgy; which, in the Epithles and Goto the last Translation: and that it was thought convenient, that some Prayets and Thanksivings fitted to special Occasions should be added in their due plases; particularly for these are Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necess; particularly for these are Sea, together with an Office for the Baptism of such as a serior than themselves; er we with an Office for the Baptism of such as a serior than themselves; er we with an Office for the Baptism of such as a serior than themselves; er we with an Office for the Baptism of such as a serior than themselves; er we with an Office for the Baptism of such as a serior than themselves; er we with an Office for the Baptism of such as a serior than themselves; er we with an Office for the Baptism of such as a serior than themselves; er we have good hope, that what is here present and paptoved by all sober, peaced and approved by all sober, peaced the proper such as a serior than themselves; er we amanined and approved by all sober, peaced the proper such as a serior than themselves; er we are such as a serior than themselves; er we have good hope, that what is here present as a serior than themselves; er we are such as a serior than themselves; er we are such as a serior than themselves; er we are such as a serior than the such as a serior than the such as a

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I Concerning the SERVICE of the CHURCH.

fure established, which in conrinuance of rime hath not been sortupred: As among other things it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof, if a man would fearch but by the ancient fathers, he shall find, that the same was not ordained but of a good purpole, and for a great advancement of godlines. For they so ordered the matter, that all the whole Bible (or the greatest part theteof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading and meditation in Gods word) be firtted up to godliness themselves, and he more able to exhort others by wholsom Doctrine, and to confure them that were Advertances to the Troph, and turther, that the people (by daily hearing of holy Scripture read in the Church) might 'continually profit mate and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decear Order of the

But these many years passed, this godly fit dout what should be read, than to end deceat Order of the ancient Fathers that been 15 attered, broken, and neglected, by planting in uncertain Stories dered, here is fer sorth such an Order, who hereby the same least and Synodals, that commonly while drawn out a Kalendar for that purpose, which we have been as and Synodals, that commonly while drawn out a Kalendar for that purpose, which

Here was never any thing by the any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun and never read through: after like fort were other Books of holy Stringers and wit of man to well devised, or so three or sour Chapters were read read through: after like fort were other Books of holy Stripture used. And narcover, whereas, Saint Paul would have such language spoken to the people in the Charch, as they might understand, and have profit by hearing the same; the Service in this Church of England these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edited thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalus into seven portions, whereof everyone was called a. portions, whereof everyone was called a Nothern: Now of lare time a new of them have been daily faid, and the rest utterly omitted. Moreover, the number and hardmention the Rules called the Pic, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to fit do out what should be read, than to the dir when it was found or.

Of Ceremonies, Why fome be abolified, and some retained.

which is plain and easie to be under-fised; wherein (fo much as may be) the reading of holy Scripture is fo fet forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Re-sponds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

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Yer, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here fet forth; which, as they are reading of the holy Scripture, doubt, then he may remained and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used. It is more profitable, because here are left out many in the English Tongue, to the end, that things, whereof some are untrue, some the Congregation may be thereby edified; the congregation may be the end, that say Morning and Evening Prayer primary they may say the same in any holy wately, they may say the same in any which, as they are few in number, so they are plain and easie to be understood. So uncertain, some vain and superstitious; yet it is not meant, but that when men and nothing is ordained to be read, but the very pure word of God, the holy varely, they may say the same in any Scriptures, or that which is agreeable to the same and that in such a Language and Language that they themselves do understanding both of the Readers and Hearers. It is also more commolious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules thereof be sew and easie.

And whereas heretofore there hath been great diversity in saying and singing in deed, shall say the same in the Parish-Church, or Chapel, being at home, and some the Use of Bangor, some of York, convenient time before he begin, that the some of Lincoln; now from henceforth all cause a Bell to be rolled thereunto a convenient time before he begin, that the some of Lincoln; now from henceforth all cause a Bell to be rolled thereunto a convenient time before he begin, that the some of Lincoln; now from henceforth all cause a Bell to be rolled thereunto a convenient time before he begin, that the some of Lincoln; now from henceforth all to pray with him.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doub's concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway refort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same Order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be indoubt, then he may send for the Resolution thereof to the Archbishep.

5 Of CEREMONIES, Why some be abolished, and some retained.

Fisch Ceremonies as be used in the Church, and have had their of a Ceremony, in it self considered, is but a godly interest and tupose devised, and common Order and Discipline, is no finally and sure the first were of prusons transgression and breaking of a common Order and Discipline, is no finally undifferent Devotion, and such a Zeal as was without knowledge, and for because they were winked ar in the beginning, which nor only for their unprofitablenes, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by Man, yet it is thought good to reserve them still, as well for a a decent Order in the Church (for the which they were first devised) as because they have been devised by Man, yet it is thought a great matter of conscience to depart from a piece of the least of their cleaning done in the Church (for the which they were first devised) as because they pertain to ediscation, whereunto all some be so new inagged, that they would things done in the Church (as the Aposite innovate all things, and so despite the city, teachers) ought to be referred.

ew: It is thought expedient, not fo much that some of the old Ceremonies are a have tespect how to please and satisfic retained still: If they consider, that withither of these parties, as how to please our some Ceremonies it is not possible to new: It is thought expedient, not so much to have tespect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offen led, whom good reason might satisfie, here be certain causes rendred why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these satterdays, that the burden of them was intolerable; whereof St. Austin in his time complained, that they were grown to such a number, that the

were grown to fuch a number, that the Estate of Christian people was in worse cafe concerning that matter, than were the Jews. And he counfelled, that fuch yoke and burden should be taken away, es time would feave quietly to do it.
But what would Sr. Auftin have faid, if
he had feen the Ceremonies of late days used among us; wherever the multitude used in histime was not to be compared? This our excessive multitude of Ceremo-nies was so great, and many of them so dark, that they did more consound and darken, than declare and fer forth Christs
benefits unto us. And hesdes this, Christs
Gaspel is not a Ceremonial Law (as
much of Mojes Law was) bur it is a Religion to serve God, not in bondage of
the figure or shadow, bur in the freedom
the figure or shadow, bur in the freedom of the Spirit; being content only with those Ceremonies which do fetve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by fome notable and special fignisication, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was. That they were so far abused, partly by the superstitious blindness of the rude and unleasned, and partly by the unsatiable Avarice of such as sought more their own lucte, than the Glory of God, that the lucte, than the Glory of God, that the Abules could not well be taken away, the thing remaining ftill.

But now as concerning those persons, which persoventure will be offended, for

out some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause roreform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new fongleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens confciences, without any caufe ; fo the other that remain, are retained for a Discipline and Order, which (upon just causes)
may be altered and changed, and therefore are not to be esteemed equal with
Gods Law. And moreover, they be neither dark not dumb Ceremonies, but are and Order, fo fet forth, that every man may under-ftand what they do mean, and to what ufe they do ferve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prefctibe any thing but to our own people on-ly: For we think it convenient, that every Country should use such Ceremonies as they shall think belt to the serving forth of Gods henour and glory, and to the reducing of the people to a most per-fest and godly living, without error or superfiction; and that they should pur a-way other things, which from time to time, they perceive to be most abused, as in Mens Ordinances it often chanceth diverfly in divers Countries.

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I The Order how the Pfalter is appointed to be read.

HE Pfalter shall be read through once every Month, asit is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty eighth, or Twenty ninth day of the Month.

And whereas Yanuary, March, May, July, August, Odober, and December, have One and thirty days apiece; It is ordered, that the same Pfalms shall be read the last day of the sai! Months, which were read the day before: So that the Pfalter may begin again the first day of the Month ensuing.

And whereas the CXXV pfal.

HE Pfalrer shall be read through be read at one time; It is so ordered, that at one time thall not be read above four or five of the faid Portions.

And at the end of every Pfalm, and of

every fuch part of the CXIX Pfalm, that be repeated this hymn,

Glory be to the Father, and to the Son and

to the Moly Ghoft;
As it was in the beginning, is now, and
ever flell be; world without end. Amen.

Note, That the Pfalter followerh may begin again the first day of the Month
Division of the Hebrews, and the Translation of the great English Bible, set forth
And whereas the CX1X Psalm is divided and used in the time of King Henry the
into XX11 Portions, and is over long to Eighth, and Edward the Sixth. T. T.

The Order how the rest of Holy Scripture is appointed to be read.

Second Lessons ar Morning and Evening Prayer, and shall be read over orderly every Pfalms or Lessons are appointed; then the year thrice, besides the Epistles and Gopels; except the Apocalyps, out of appointed in the Pfalter and Kalendar (which there are only certain proper Lessons of appointed in the Pfalter and Kalendar (which there are only certain proper Lessons they be different) shall be omitted for that appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the and Gospel appointed for the Sun-Month in the Kalendar following, and there ye shall find the Chapters that shall it is not in this Book otherwise of be tead for the Lessons, both at Motning detects.

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HE Old Testament is appointed for the First Lessons ar Morning and Evening Prayer; fo as the most part thereof will be read over every year once, as in the Kalendar, and the Immoveable, where there is a Blank less in the Golumn of Lessons Lessons Lessons to found in the Table of proper Lessons are Morning and Evening Prayer, and shall be read over orderly every Palms or Lessons are property of the Prayer, and shall be read over orderly every Palms or Lessons are property or property.

And Note, That whenfoever proper Pfalms or Leffons are appointed; then the

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Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the Year.

3 Lesson.	s proper for	r Sundays.	Trinity-Sund	Mattins.	
Sundays of	T Mattins.	T Evenfeng.	Sundays of	March -	Genel. 18 1 John 5
Advent. The first.	Maiah 1	Ifajah 2 24 26 32	Trinity. The first.	Joshum 10 Judges 4	Johns 23 Judges 5 I Sam. 3
Sindays after Christmas. The first.	Parada de la companya del companya del companya de la companya de	38	786	2 Sam. 12 1 King. 13	2 Sam. 19 2 King. 17
Sundays after be Epiphany The first.	44 51	43 46 53	10 11 12 13 14	2 King. 5	22 2 King, 9 18 23 Jerem. 22
145	55 57 59 65	53 56 58 64 66	15 15 17 18 19	Ezek. 35 14 Daniel 3	Ezek. 13 18 Dan. 24
leptuage fin a. Sonago fima.	Genef. z	Genefi 2	20 -21 22 23	Joel 2 Habak. 2 Prov. 2	Mic. 6 Prov. 1
winquages. LENT. I Sunday.	3.10 ver. 20.		24 25 26	11 13 15 17	12 14 16 19
3	19.to ver.30. 27 39 43 Exod. 3	34 42 45 Exod. 5	¶ Lessons	proper for	CONTRACTOR OF THE PARTY OF THE
I Leffon. 2 Leffon. Eafter-day.	Exod. 9 Marth. 26	Exod. 10 Hetr. 5. to U. 11.	S. Andrew. S. Thomas Ap.	Mattins. Prov. 20 23	T Evenfong. Prov. 21 24
1 Leffon. 2 Leffon.	Exod. 12 Rom. 6	Exod. 14 Atts 2. v. 22.	Nativity of Christ. 1 Lesson. 2 Lesson.	lia.9. to. v.8. Luke 2. to	118.3. v. 4. to
Easter. The first,	Numb. 16. 23, 24. Deur. 4.	Numb. 22 > Deut. 5	S. Stephon. 1 Leffon. 2 Leffon. 8. John.	ACIS O. 4). H.I	Ecclef. 4. Acts 7. v. 30. to v. 55.
nday after fron fign-da- bit-Sunday	12 (v. 18,	13	1 Lesson. 2 Lesson. Innocents day.	Apoc. 1	Eccles. 6. Apoc. 22. Wildom I.
I Lesson.	Deut. 16. tu	Maiah II Ada 19. to V. 21		Gen. 17.	(v. 12. Deut. 10. Colof. 2.

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E iphany.			S. Barnabas.	Ecclus 10.	The Property of the Control of the C
1 Lesion. 2 Lesion.	faiah 60. Luke 3. to v. 23.	John 2. 10	2 Lesson.	Acis 14.	Acts 15. 16. 20. 36.
Conversion of S. Paul.			S. John Bapt.	Malach. 3.	Malach. 4.
I Leffon.	Wifdom 3. Ads 22, to	Wifd. 6.	2 Lesson.	Marth. 3.	Matth. 14.00
Puri fication of	v. 22.	acade a	S. Peter.	Ecclus 15.	Ecclus 19.
the Virgin	Wifdom 9	Wifd. 12.	2 Lesion.	Afts 3.	Ads 4.
S. Matthias.	19	acclus 1.	S. James.	Ecclus 21	Ecclus 22.
Annunciation of our Lady.			i. Bartholo-	24	
Vednesday be-		3.	S. Matthew.	35	38.
fore Easter. I Lesion.	Hofes 13	Hofes 14.	S. Michael.		
2 Lesson. Thursday be-	John 11.0.45		1 Lesson. 2 Lesson.	Gen. 32. A&s 12. to	Dan. 10 v.5 Jude v. 6. t
fore Easter. I Leston.	Daniel 9	Jerem. 31.	S. Luke.	Ecclus 51.	Job 1.
2 Leffon.	John 13.		S Simon and	.a	2000 12
Good Friday	Gen. 22. to	faiah 53.	S. Jude.	Job 24, 25.	42.
2 Lesson.	ohn 18.	Pet. 2.	All Saints.	Wild. 3. to	wifd. s. e
Eafter-Even.		Trace 178	z Lesion.	v. 10. Heb. 11. v. 33	0. 17
I Leffon.	Lech. 9. Luke 23.	Exod. 13. Hebr. 4.	inolologi	and ch. 12.	v. 17
Monday in	e, 50.	N St. A	garagas a granda	.41 21	and all y has
Eafter-week.	Exod. 15.	factij .	T Proper	Psalms on se	otain days.
2 Lesson.	Matth. 28.	Ads 3	F 6.	198	Barrier 1
Tuelday in Esster-week.	2 2 21	ide the	120	Matting.	T Evenforg.
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2 Lesson. Monday in	U. 44. Gen. 11. to	Numbers 11.	C AGood	211	114
2 Lesson. Monday in Whit sun-wee	v. 44.	Jumbers 11. v. 16.to v. 30 1 Cor. 14. to	f Aftenfion-	111 8 15	118 24
2 Lessons Monday in Whit fun-weel 1 Lessons 2 Lessons Tuesday in	Gen. 11. to v. 10. t Cor. 12.	Jumbers 11.	Day.	311 8	100000000000000000000000000000000000000
2 Leffon Monday in Whit fun-weel 1 Leffon. 2 Leffon. Tuefday in Whit fun-weel 1 Leffon.	Gen. 11. to v. 10. t Cor. 12. (v. 18.	Jumbers 11. v. 16.to v. 30 i Cor. 14. to v. 26.		111 8 15	24 47 108
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SEPTEMBER harn ung. Dage.	NOVEMBER nath xxx. Days.
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13 d Nah. 1 14: Nah. 2 14	13 b Briti. 39 5 40 1 Ti. 1
14 6 Holy 3 15 Hab. 1 15	14 6 42 2,3
16 g Zeph.1 17 Zeph.2 Co.1	16 e chut. 45 8 (c) 45 5
17 A Lamb. 3 18 Hag. 1 2	187 f Hugh 47 0 48 6
19 C Zc. 2,3 20 4, 5 4	18 g Bifh. 49 10 50 2Ti. 1
30 d Faft. 6 21 7 5	20 b Edm. Bar. 2 12 3 3
	21 C King. 4 13 5 Tit. 1
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10 C Cypr. Mal. 2 27 3 11	26 A 6 18 7 1
28 Tob. 1 12	27 b 8 19 9 3
10 f S. Mich.	28 c 10 20 11 4 29 d Faft. 12 21 13 5
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	only to verse 13. and (b) Ecclus 30. only to ver. 18. and (c) Ecclus 46. only to ver. 20.
OCTOBER hath xxxi Days.	DECEMBER hath xxxL Days.
Morning Prayer. Evening Prayer	Morning Prayer. [Evening Prayer.
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12 f Edw. Wif. 1 16 Wif. 2 12	13 d Lary, 39 13 40 1 Pet.
14 8 Gonf. 3 Luker 4 13	14 c Virgin. 41 14 42 2
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17 C Ethel. 9 3 10 3	AND THE COLDER
19 C 11 5 12 5	19 b 49 19 50 2Pets 1
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TABLES and RULES for the Moveable and Immoveable Feafts;

Together with the Days of Fasting and Abstinence through the whole Year.

RULES to know when the Moveable Feafts and Holy-days begin.

E After-day (on which the rest depend) is always the first Sunday after the first Full Moon which happens next after the One and twentieth Day of March. And, if the Full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew,

whether before or after-

Septuage sima Sight ? Sexage sima Sunday is Weeks before Eafter. Seven Six Quinquage sima Quadragefima Five Weeks
Forty Days
Seven Weeks
Right Weeks
Fight Weeks Rogation-Sunday Ascension-day Whisfunday Trinity-Sunday

A TABLE of all the Feafts that are to be Obferved in the Church of England through the Year.

A LL Sundays in the Year.

The Circumcifion of our Lord'
JESUS CHRIST.

The Epiphany.
The Conversion of S. Paul.
The Purification of the Blessed
Virgin.
S. Matthias the Apostle.
The Appunciation of the Blessed The Annunciation of the Bleffed Virgin.

S. Mark the Evangelift.

S. Philip & S. Jacob the Apostles.

The Ascension of our Lord

[ESUS CHRIST.

S. Barnabas.

The Nativity of S. John Baptist.

S. Peter the Apostle.
S. James the Apostle.
S. Barsholomen the Apostle.
S. Matthew the Apostle.
S. Muchael, and all Angels.
S. Like the Evangelitt.
S. Simon and S. Jude the Apoftles. All Saints. S. Andrew the Apostle. S. Thomas the Apostle.
The Nativity of our Lord.
S. Stephen the Martyr.
S. John the Evangelist. The Holy Innocents.

Munday and Tuesday in Easter-Week. Munday and Tuesday in Whitefun-Week.

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TABLE of the Vigils, Fafts, and Days of Abstinence, to be observed in the Year.

S. Matthias. S. John Baptiff. S. Peter. The Nativity of our Lord. The Purification of the Bleffed Virgin S. James. S. Bartholomew. HE E-The Evens Mary. vens or or Vigils S. Matthew. Vigils be-The Annunciation of before the Bleffed Virgin. S. Simon and S. Jude. forc Easter-Day S. Andrew. Afcen fron-Day. Pentecoft. S. Thomas.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

DAYS of Fafting or Abstinence.

I. I HE Forty Days of Lent.

I. The Ember-days at the Four Scafons, being the Wednesday, Friday, and Saturday after

The first Sunday in Lent.

The Feast of Pensecost.

September 14.

December 13.

III. The three Rogation-Days, being the Monday, Tuesday, Wednesday before Holy Thursday, or the Ascension of our Lord. IV. All the Fridays in the Year, except Christmas-day. Tuefday, and

Certain Solemn D A Y S, for which particular Services are appointed.

HE Fifth Day of November, being the Day of the Papifts Con-

Thirrieth Day of January, being the Day of the Martyrdom of

King Charles the First.

III. The Nine and twentieth Day of May, being the Day of the Restinction of the King and Royal Pamily, and Restauration of the Government, after many Years Interruption.

IV. The Eleventh Day of June, being the Day on which His Majesty be-

an his happy Reign.

North and Pointing in Water-Man

A TABLE of the Moveable FEASTS, calculated for Forty Years.

he Yea	Solden	The	ominica	indays a	9	the first 1	Eafter-day.	-	ogacion	Afcenf	White	indays	Advent
Year of cur LORD	iden Number.	Epact.	d Letter.	s aft. Epiph.	agefima nday.	Day of			garion Sunday.	on-day.	funday.	afterTrin	Sunday.
127	118	118	A	131	Jan. 29	Feb. 15	Apr.	5	May 7 26 11 3	May 11	May 2	1,26	Dec.
720	11	11	E	3	2	Feb. 19	4	6	11	16	May 2	123	Nov. 30
730	3	-2	D	2	Jan. 25	11	Mar.	29	Apr. 29 May 19 11 30 11 30 15 7 7 27 11 3 23 8 Apr. 29	7	1 1	26	Nov. 30
731	3	.3	B A	15	reb. 14	Mar. 3	Apr.	18	23	27	June	5 2 3	2
722	1 6	25	G	2	Inn. 21	7	Mar.	20	Apr. 20	10	may Z	27	DEC. 3
734	ć	6	F	4	Feb. 10	27	Apr.	14	May 19	23	June :	24	
735	7	17	E	13	2	19		_6	11	15	May 2	25	Nov. 30
736	0	28	B	12	6	Feb. 23		25	30	May To	May 3	22	2
738	10	20	A	3	Jan. 29	15		2	. 3	11	2	26	Dec.
739	13	1	G	6	Feb. 18	Mar. 7		22	27	31	June 10	23	2
740	12	12	P	13	Ton 3	reb. 20	Mar	20	11	15	May 25	25	Nov. 30
741	114	123	c	6	Feb. 14	Mar. 3	Apr.	18	23	27	Tune 6	20	29
743	15	15	B	3	Jap. 30	Feb. 16		3	Apr. 29 May 19	7 12	May 22	25	29
744	16	26	A G	2	Fab 22	8	Mar.	25	Apr. 29	3	13	27	Dec. 2
745	17		F	121	Ian. 26	127	Mar.	30	may 19	23	May 18	24	Nov 2
747	19	29	D	1	Feb. 15	Mar. 4	Apr.	19	124	28	June 7	23	20
748	1	11	CB	4	. 7	Feb. 24		10	15	19	May 29	24	27
749	婜	22	A	2	Jan. 23	8	Mar.	26	Apr. 30	4	74	27	Dec. 3
750	4	13	F	3	2	20	"Pr.	' 7	Apr. 30 May 20	34	May 26	24	2
1752	5	25	E D	12	Jan. 25	12	Mar.	29	3	7	17	26	Nev. 20
753	6	6	15	4	Feb. 7	24	Apr.	11	16	20	30	24	28
754 755	8	6 17 28	A	13	Feb. 10	Mar 8		3	8	Tune 12	Tuna -	25	D- 27
756	9	9	GF	151	11	Feb. 28	and and	14	10	May 27	June 11	24	DEC. 3
757	10	20	E	2	Jan. 26	12	Mar.	30	4	8	May 18	26	Nov. 30
758	11	4	l b	15	reb. 15	Mar. 4	Apr.	19	24	28	June 7	23	. 29
759	12	23	BA	12	Tan. 22	reb, 24	Mar	26	Anr. 20	20	way 30	24	C- 28
761	14		G	5	Feb. 11	28	Apr.	14	May zo	224	June 3	24	Dec. 3
762		15	F	3	. 3	20		7	May 20 13 16 8 28 19 4 24 24 24 10 Apr. 30 May 20 Apr. 27 May 16	16	May 16	25	
763	16	26	E	1	Feb 10	5	Mar.	23	Apr. 27		1	2.7	Nov-30
764	18	18	B	4	lan. 30	16	whr.	1	May 16	26	39	24	38
766	19	25	A	16	Feb. 19	Mar. 8		23	28	lune 1	fune Tr	23	Dec. 3
TECHNOLOGY	V. 191	10000	200	All of the	a laurance of the later	The state of the s		Marie L	A SECURITION OF THE PERSON OF	TO A SHAPE REAL	ST WARDS AND ST	HARRY.	CARDIN CHEST IN

Note, That the Supputation of the Year of our Lord in the Church of England, beginneth the Five and twendeth Day of March.

TheGolden Number.	Α	B	C	D	E	F	G	2
	April 9	10	-11	12	6	7	曾是 人	
i ii iii	March 26	27	28	29	30	31	April	
iii	April 16	17	18	19	30 20 6	14		I
iv vi vii viii ix x xi xii xiii xiv xv	April 9	3.	28	5	6	7		2 1
V	March 26	27	28	29	23 13	24		2
vi	April 16	17	11	12	13	14		1
vii	April 2	3	25	19	6	March 31	April	
viii	April 23	24	25	19	20	21		2
ix	April 9	10	II	13		14	110 1	
X	April 2	3	March 28	29	30	31	April	
. Xi	April 16	17	18	19	20			2
xii	April 9	10	The second secon	5	. 6	7 31 14 7 24		2
XIII	March 26		20	29	30	31		2
XIV	April 16	17	10	19	13	14		1
XV.	April 2	3	-3	5 22		7	-1	
xvi xvii	March 26		20	12		24	WEST IN	2
XVII	April 16	10		12		14	STATE OF	I
xviii	April 2	3		,	March 30	31	April	95
xix	April 23	24	4	19	20	121		2

When ye have found the Sunday Letter in the uppermost Line, guide your Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month Easter salleth that Year. But Note, That the Name of the Month is set at the Lest Hand, or else just with the Pigure, and sollows not, as in other Tables, by descent, but collateral.

The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.

AP60

TIB

The ORDER for

MORNING PRAYER,

Daily throughout the year.

At the beginning of morning prayer the minister shall read with a foud voice some one or more of these sentences of the scriptures that follow. And then he shall say that which is written after the said sentences.

man turneth away ix. 9, 10. from his wickedness lawful and right, he shall save ger. x. 24. Pfal. vi. 1. his foul alive. Ezek. xviii. 27.

I acknowledge my transgres- of heaven is at hand. S. Matth. sions, and my fin is ever before iii. 2.

P[al. 11. 3.

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Hide thy face from my fins, and blot out all mine iniquities. Ver. o.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ver. 17.

Rent your heart, your garments, and turn unto justified. Pfal. exhib. 2. the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Poel 11. 12.

To the Lord our God belong mercies and forgivenesses, righteousness 1 S. John 1. 8, 9. though we have rebelled against him: neither have we

HEN the wicked which he fer before us.

O Lord, correct me, but with that he hath com- judgement; not in thine anger, mitted, and doeth that which is left thou bring me to nothing.

Repent ye: for the kingdom

I will arise, and go to my Father, and will fay unto him. Father, I have finned against heaven, and before thee, and am no more worthy to be called thy fon. S. Luke xv. 18, 19.

Enternot into judgement with thy servant, O Lord; for in thy and not fight shall no man living be

> If we say that we have no sin. we deceive ourselves, and the truth is not in us: but if we confess our fins, he is fairhful and just to forgive us out fins. and to cleanie us from all un-

Early beloved obeyed the voice of the Lord D the Cripture moveth us brethren. our God, to walk in his laws in fundry places to acknowledge

and confess our manifold fins offenders. Spare thou them, O and wickedness; and that we God, which confess their faults. should not dissemble nor cloke Restore thou them that are pethem before the face of al- nitent; According to thy promighty God, our heavenly Fa- mifes declared unto mankind ther; but confess them with an in Christ Jesu our Lord. And humble, lowly, penitent, and grant, O most merciful Father, obedient heart; to the end that for his sake, That we may herewe may obtain forgiveness of after live a godly, righteous, the same by his infinite goodness and sober life, To the glory of and mercy. And although we thy holy name. Amen. ought at all times humbly to acknowledge our fins before God, I The absolution, or remission of together; to render thanks for ple fill kneeling; the peo-the great benefits that we have. A Lmighty God, the Father received at his hands, to fer. yet ought we most chiefly so to the great benefits that we have A Lmighty God, the Father received at his hands, to fer A of our Lord Jesus Christ, forth his most worthy praise, to who desireth not the death of hear his most holy word, and a sinner, but rather that he to ask those things which are may turn from his wickedness, requifire and necessary as well and live; and hath given pow-for the body as the foul. Where- er and commandment to his ore I pray and befeech you, as ministers, to declare and promany as are here prefent, to nounce to his people, being peaccompany me with a pure heart, nitent, the absolution and reand humble voice, unto the mission of their sins: He partaying after me.

defires of our own hearts. We our Lord. have offended against thy holy I The people shall inswer here, laws. We have left undone and at the end of all other thole things which we ought to prayers, Amen. have done and we have done I Then the minister shall kneel, have done and we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon it miserable

fins, to be pronounced by the

throne of the heavenly grace, doneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. I A general confession to be Wherefore let us beseech him faid of the cubole congrega- to grant us true repentance, tion, after the minister, all and his holy Spirit; that those kneeling. things may please him which A Lmighty and most merci- we do at this present, and that ful Father, We have er- the rest of our lise hereaster red and strayed from thy ways may be pure and holy; so that like loft sheep. We have fol- at the last we may come to his lowed too much the devices and eternal joy, through Jesus Christ

and say the Lords prayer with an andible voice; the people also kneeling, and repeating it with him, both here, and qubere: divine service.

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heaven, Hallowed be thy with plalms. name. Thy kingdom come. Thy will be done in earth, As and a great King above all gods. it is in heaven. Give us this In his hand are all the cor-day our daily bread. And for- ners of the earth: and the give us our trespasses, As we strength of the hills is his also. forgive them that trespais against us. And lead us not into it : and his hands prepared the temptation; But deliver us from dry land. evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen

I ben likewise be shall say, O Lord, open thou our lips.

shew forth thy praise.

Priest. O God, make speed to fave us.

Answ. O Lord, make haste to help us.

I Here all standing up, the priest shall say, 50000

Glory be to the Father, and to the Son: and to the holy Ghoit;

Anfew. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord. Ange. The Lords name be praised.

I Then shall be said or sung this pfalm following; except on Easter-day, upon which another anthem is appointed: and on the nineteenth day of every month it is not to be read bere, but in the ordinary cour fe of the plaims.

Venite, exultemus Domino.

Pialm xcv. Come, let us ling unto the Lord: let us heartily rejoice in the strength of our falyation.

abberesoever else it is used in Let us come besore his presence with thanksgiving, and UR Father, which art in flew ourselves glad in him

For the Lord is a great God:

The sea is his, and he made

O come, let us worship, and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pa-Answ. And our mouth shall sture, and the sheep of his hand.

To day if ye will hear his voise, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and faw my works.

Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I fware in my wrath: that they should not enter into my reft.

Glory be to the Father, and to the Son and to the hold Ghost;

As it was in the beginning, is now, and ever fhall be world without end . Amen.

Then hall follow the Malms in order as they are appointed. And at pfalm three and likewife at the Benedicite, Benediclus, A nificat, and Nunc diminis ball be repeated

MORNING PRAYER.

Glory be to the Father, and The holy church throughout to the Son : and to the holy all the world : doth acknow-Choft;

Answ. As it was in the beginning, is now, and ever shall be : majesty;

I Then shall be read distinctly only son: with an audible voice the first Also the holy Ghoil : the lesson, taken out of the Old Comforter. Testament, as is appointed Thou art the King of glory ! in the kalender (except there O Christ. be proper lessons assigned for Thou art the everlasting Son: that day) be that readeth, of the Father. of all such as are present, abhor the virgins womb, And after that shall be said When thou hadst overcome or sung in English, the the sharpness of death: thou damus, daily throughout the ven to all believers. year.

the minister Shall fay, Here Father. beginneth fuch a chapter, or We believe that thou shalt verie of fuch a chapter, of come : to be our Judge.

or the second lesson.

Te Deum laudamus,

TTE praise thee, O God: be the Lord.

all the earth doth worship thee : the Father everlasting.

To thee all angels cry aloud: the heavens, and all the pow- up for ever. ers therein.

To thee cherubin, and sera- thee;

shin: continually do cry,

Holy, holy, holy . Lord God ever, world without end. of labaoth.

Heaven and earth are full of us this day without fin the majefty: of thy glory. O Lord, have mercy in

The glorious company of the have mercy upon us.

apostles : praise thee.

prophets: praise thec.

The noble army of martyrs: ed: let me never be confounded. praise thee.

ledge thee;

The Father : of an infinite

world without end. Amen. Thine honourable, true : and

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so ftanding, and turning bim- When thou tookest upon thee self, as he may best be heard to deliver man : thou didst not

bymn called Te Deum lau- didit open the kingdom of hea-

Thou fittest at the right hand Note, That before every lesson of God: in the glory of the

fuch a book: And after every We therefore pray thee, help lesson, Here endeth the first, thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered we acknowledge thee to with thy faints: in glory everlasting.

O Lord, fave thy people: and bless thine heritage,

Govern them: and lift them

Day by day: we magnify

And we worship thy name:

Vouchsafe, O Lord: to keep

O Lord, have mercy upon us:

O Lord, let thy mercy lighten The goodly fellowship of the upon us: as our trust is in thee.

O Lord, in thee have I truft-

MORNING PRAYER.

9 Or this Ganticle, Benedicite, omnia opera Domini.

bless ye the Lord: praise

O ye angels of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye heavens, bless ye the and magnify him for ever. Lord: praise him, and magnify

him for ever.

O ye waters that be above the firmament, bless ye the Lord: praise him, and magnify him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye sun and moon, bless ye him for ever. the Lord: praise him, and mag-

nify him for ever.

O ye stars of heaven, bless magnify him for ever. ye the Lord: praise him, and magnify him for ever.

ye the Lord: praise him, and nify him for ever.

magnify him for ever.

the Lord: praise him, and mag- and magnify him for ever. nify him for ever.

the Lord: praise him, and mag-

nity him for ever.

O ye winter and fummer, bless ye the Lord: praise him, magnify him for ever. and magnify him for ever.

ye the Lord: praise him, and magnify him for ever.

magnify him for ever.

the Lord: praise him, and mag- and magnify him for ever.

nify him for ever.

ye the Lord: praise him, and praise him, and magnify him magnify him for ever.

O ye light and darkness, bless ye the Lord: praise him, All ye works of the Lord, and magnify him for ever.

O ye lightnings and clouds. him, and magnify him for ever. bless ye the Lord: praise him,
O ye angels of the Lord, and magnify him for ever.

O let the earth bless the Lord: yea, let it praise him,

O ye mountains and hills, bless ye the Lord: praise him, and magnify him for ever.

O all ye green things uponthe earth, bless ye the Lord: praise him, and magnify him for ever.

O ye wells, bless ye the Lord: praise him, and magnify

O ye seus and floods, blefs ye the Lord: praise him, and

O ye whales, and all that move in the waters, blefs ye O ye showers and dew, bless the Lord: praise him, and mag-

O all ye fowls of the air, O ye winds of God, bless ye bless ye the Lord: praise him,

O all ye beatts and carrie, O ye fire and heat, bless ye bless ye the Lord : praise him, and magnify him for ever.

O ye children of men, bless ye the Lord: praise him, and

O let Israel bless the Lord: O ye dews and frosts, bless praise him, and magnify him for ever.

O ye pricits of the Lord. O ye frosts and cold, bless bless ye the Lord; praise him, ye the Lord: praise him, and and magnify him for ever.

O ye fervants of the Lord, O ye ice and snow, bless ye bless ye the Lord: praise him,

O'ye spirits and souls of the O ye nights and days, bless righteous, bless ye the Lord: for ever.

MORNING PRAYER.

of heart, blefs ye the Lord: tion unto his people: for the praise him, and magnify him remission of their fins. for ever.

fael, blefs ye the Lord: praise spring from on high hath visited him, and magnify him for ever, used beared

Glory be to the Father, Erc. As it was in the, &com but

Then hall be read in like man. ner the fecond lesson, takenout of the New Testament. And after that, the hymn following; except when that shall bappen to be read in the chap ter for the day, or for the gospel on faint John Baprist's day. Benedictus: S. Luke i. 68,

Lessed be the Lord God of his presence with a song, D Israel: for he hath visited and redeemed his people;

his servant David; which his pasture.

his holy prophets: which have gates with thankfgiving, and been fince the world began

from our enemies: and from good of his name. the hands of all that hate us;

mised to our forefathers: and his truth endureth from generato remember his holy cove- tion to generation. nanta in all

To perform the oath which he Sware to our forefather Abra- 9 ham; that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and rightequiness before him; all the days of our

And thou, child that be called the prophet of the Highways;

O ye holy, and humble men To give knowledge of falva-

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Through the tender mercy O Ananias, Azarias, and Mi- of our God: whereby the day-

> To give light to them that fit in darkness, and in the shadow of death; and to guide our feet into the way of peace.

Glory be to the Father, &c. As it was in the, &c.

9 Or this pfalm. Jubilate Deo. Pfalmic.

Be joyful in the Lord, all ye lands : ferve the Lord with gladness, and come before

Be ye fure that the Lord he is Gol; it is he that hath made And hath raised up a mighty us, and not we ourselves: we falvation for us: in the house of are his people, and the sheep of

As he fpake by the mouth of O go your way into his into his courts with praise: be That we should be saved thankful unto him, and speak

For the Lord is gracious, To perform the mercy pro- his mercy is everlasting: and

Glory be to the Father, &c.

As it was in the, &c. Then shall be sung or said the Apostles creed by the minister and the people, standing. Except only fuch days as the creed of faint Athanasius is appointed to be read.

Believe in God the Father almighty, Maker of heaven and earth:

And in Jefus Christ his only eft: for thou shall go before the Son our Lord; Who was conface of the Lord to prepare his ceived by the holy Ghoft, Born of the virgin Mary, Suffered under

ander Pontius Pilate, Was cru- Priest. Endue thy ministers tified, dead, and buried; He with righteousness. lescended into hell; The third day he rose again from the people joyful. dead; He afcended into heaven, And fitteth on the right hand ple. of God the Father almighty; from thence he shall come to ritance. udge the quick and the dead.

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I believe in the holy Ghost; time, O Lord. The holy catholick church; forgiveness of fins; The resur. only thou, O God. ection of the body, And the

life everlasting. Amen.

And after that, thefe prayers following, all devoutly kneeling, the minister first pronouncing with a loud voice, The Lord be with you.

Anfw. And with thy spirit, Minist. 9 Let us pray.

Lord have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

I Then the minister, clerks, and people shall say the Lords prayer with a loud voice.

OR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespisses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

on us.

us when we call upon thee.

Anfav. And make thy chosen

Prieft. O Lord, fave thy peo-

Anfw. And bless thine inhe-

Priest. Give peace in our

Answ. Because there is none The communion of faints; The other that fighteth for us, but

Priest. O God, make clean

our hearts within us.

Anfw. And take not thy holy Spirit from us.

5 Then shall follow three collects; the first of the day. which shall be the fame that is appointed at the communion; the second for peace; the third for grace to hoe well. And the two last collects hall never after, but daily be faid at morning prayer throughout all the year, as followeth; all kneeling.

The second collect, for peace.

O God, who are the author of peace, and loves of concord, in knowledge of whom standeth our eternal life, whose fervice is perfect freedom defend us thy humble fervants in all affults of our enemies that we furely trusting in thy defence, may not fear the pow-5 Then the priest standing up, er of any adversaries, through O Lord, shew thy mercy up- Lord Amen.

. I The third celled, for grace.

Anfav. And grant us thy fal- Lord our heavenly Father, vation.

Prieft. O Lord, fave the King. God, who half fately brought us Anjw. And mercifully hear to the beginning of this day, when we call upon thee. defend us in the same with thy

B.A mighty mighty power; and grant that Prince of Wales, the Princess of this day we fall into no fin, Wales, the Duke, the Princesses, neither run into any kind of and all the Royal Family: endanger; but that all our doings due them with thy holy Spirit; may be ordered by thy gover- enrich them with thy heavenly nance, to do always that is grace; prosper them with all righteous in thy sight, through happiness; and bring them to

anthem.

I Then these five prayers following are to be read here. except when the litary is last are to be read, as they are there placed.

I A prayer for the Kings Ma-

jefty. Lord, our heavenly Father. high and mighty, King of kings, Lord of lords, the only ruler of princes, who doft from thy throne behold all the dwellers upon earth; most heartily we befeech thee, with thy favour to behold our most gracious Sovereign Lord King GEORGE: and fo replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteoully with hea-venly gifts; grant him in health and wealth long to live siftrengthen him, that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

I A prayer for the Royal Fa-

Lmighty God, the fountain of all goodness, we humbly befeech thee to bless their Royal Highnesses Frederick

our common supplications unto

thee; and dost promise, that when two or three are gathered together in thy name, thou will grant their requetts: fulfil now, O Lord, the defires and petitions of thy fervants, as may be most expedient for them; grant-

A prayer of St. Chrysostom. Limighty God, who hast

I given us grace, at this

time with one accord to make

ing us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. Kiii. 14 THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the holy Ghoft, be with us all evermore.\ Amen.

Here endeth the order of morning prayer throughout the year.

Jesus Christ our Lord. Amen. thinc everlasting kingdom, thro' In choires and places where Jesus Christ our Lord. Amen. ther fing, here followeth the I A prayer for the clergy and people.

Lmighty and everlasting God, who alone workelt read; and then only the two great marvels, fend down upon our bishops and curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bleffing. Grant this, O Lord, for the honour of our Advocate and Mediator Tefus Chritt. Amen.

The ORDER for EVENING PRAYER.

Daily throughout the year.

At the beginning of evening prayer the minister shall read with a loud voice some one or more of these sentences of the scriptures that follow. And then be shall say that which is: written after the Said Sentences.

HEN the wicked man turneth away from his wickedness that he hath com- Yer. x. 24. Pfal. vi. I. mitted, and doeth that which is lawful and right, he shall save his foul alive. Ezek. xviii. 27.

I acknowledge my transgrefsions, and my sin is ever before

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Hide thy face from my fins, and blot out all mine iniquities. Ver. 9.

The facrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. Ver. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful flow to and repenteth him of the evil. Soel 11. 12.

To the Lord our God belong mercies and forgivenedes, the voice of the Lord our God, and wickedness; and that we before us. Dan. ix. 92 10.

O Lord, correct me, but with judgement; not in thine anger, left thou bring me to nothing.

Repent ye: for the kingdom of heaven is at hand. S. Matth.

iii. 2.

I will arise, and go to my Father, and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called: thy fon. S. Luke xv. 18, 19.

Enter not into judgement with thy servant. O Lord; for in thy fight shall no man living be jus

stified. Pfal exliii. 2.

If we fay that we have no finwe deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful anger, and of great kindness, and just to forgive us our fins. and to cleanfe us from all unrighteousness. 1 S. John i. 8, 9.

Early beloved brethren the, feripeure moveth us, though we have rebelled against in fundry places to acknowledge. him: neither have we obeyed and confess our manifold sine to walk in his laws which he set should not dissemble nor cloke them before the face of almigh-

B:5

ty God our heavenly Father; but confess them with an humble, lowly, penitent, and obe- hereafter live a godly, rightedient heart; to the end that we may obtain forgiveness of the fame by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God, yet ought we most chiefly fo to do, when we affemble and meet together; to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy word, and to ask those things which are requifite and necessary, as well for the body as the foul. Wherefore I pray and befeech you, as many as are here prefent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, faring after me.

3 A general confession to be said of the subole congregation, after the minister, all kneeling.

A Lmighty and most merciful A Father, We have erred and strayed from thy ways like 10st sheep. We have followed too much the devices and delires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no thou, O name. But health in us. Lord, have merey upon us, mithem, O God, which confels their faults. Restore thou them to thy promifes declared unto gainft us. And lead us not into minking in Christ Jelu our Lord, tempration; But deliver in the

And grant, O most merciful Father, for his fake, That we may ous, and fober life, To the glory of thy holy name. Amen.

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The absolution, or remission of fins, to be pronounced by the priest alone, standing; the people still kneeling.

Lmighty God, the Father of our Lord Jesus Christ, who defireth not the death of a finner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his ministers. to declare and pronounce to his people, being penitent, the abfolution and remission of their fins; he pardoneth and ab-folveth all them that truly repent, and unfeignedly believe his holy gospel: Wherefore let us befeech him to grant us true repentance, and his holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy fo that at the last we may come to his eternal joy, through Jefus Christ our Lord. Amen.

I Then the minister hall kneel, and fay the Lords prayer; the people also kneeling, and repeating it with him.

UR Father, which art in heaven; Hallowed be thy Thy kingdom come Thy will be done in earth, As ferable offenders. Spare thou it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we that are penitene, According forgive them that trespass a vil. For thine is the kingdom, the proud in the imagination of

I Then likewife he shall fay,

Answ. And our mouth shall ew forth thy praise.

Prieft. O God, make speed he hath sent empty away.

fave us.

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help us.

priest Shall fay,

Glory be to the Father, and the Son: and to the holy hoft:

Answ. As it was in the begining, is now, and ever shall be: orld without end. Amen. Priest. Praise ye the Lord.

Then fall be faid or fung the plaims in order as they are marvellous things. pointed: and after that, Mag. gotten himself the victory.

Magnificat. S. Luke i. 46. the heathen.

Y foul doth magnify the He hath remembered his mer-

For he hath regarded: the tion of our God. owliness of his hand-maiden.

all generations shall call me rejoice, and give thanks. sleffed.

For he that is mighty have harp; fing to the harp with a magnified me: and holy is his plalm of thankfgiving.

har fear him: throughout all joyful before the L

He hath shewed strength util his arm : he hath scattered and all that

or ever and ever. Amen. He harh put down the mighty

from their feat and hath ex-O Lord, open thon our lips. alted the humble and meek.

He hath filled the hungry with good things: and the rich-

He remembering his mercy Answ. O Lord, make haste hath holpen his servant Israel? as he promised to our forefa-Here all standing up, the thers, Abraham and his seed, for ever.

Glory be to the Father, Oc.

As it was in the, Erc.

9 Or else this plalm; except it be on the nineteenth day of the month, when it is read in the ordinary course of the pfalms.

Anfw. The Lords name be Cantate Dontino. Pfalm xeviii. Sing unto the Lord's new fong for he hath done

appointed. Then a lesson of With his own right hand, the Old Testament as is ap- and with his holy arm : hath he

nificat (or the fong of the The Lord declared his falvablessed virgin Mary) in Eng-tion: his righteousness nath he lijb, as followeth: openly shewed in the fight of

VI Lord: and my spirit cy and truth toward the house hath rejoiced in God my sa- of Israel and all the ends of the world have feen, the falva-

Shew your selves joy ful unto For behold, from henceforth: the Lord, all ye lands: fing,

Praife the Lord upon the

With trumpets allo And his mercy is on them shawns : O shew youngeves.

King. Let the fea make

round world, and they that Let the people praise thee, dwell therein.

Let the floods clap their praise thee. hands, and let the hills be joy- Then shall the earth bring ful together before the Lord: forth her increase: and God, carth.

With righteousness shall he judge the world : and the people ends of the world shall fear him.

with equity.

Glory be to the Father, &c.

As it was in the, &c.

I Then a lesson of the new Testament, as it is appointed: and after that, Nunc dimittis (or the long of Simeon) in English, as followeth.

Nunc dimittis. S. Luke ii. 29. OR D, now letteft thou thy fervant depart in peace:

according to thy word.

For mine eyes have feen:

thy falvation.

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Ifrael.

Glory be to the Father, &c.

As it was in the, &c.

9 Or elfe this pfalm : except it be on the twelfth day of the mont b.

Deus misereatur. Pfalm Ixvii. OD be merciful unto us, I and blefs us : and fhew us the light of his countenance, and be merciful unto us.

upon earth: thy faving health

among all nations.

Let the people praise thee, O God: yea, let all the people

praise thee.

O let the nations rejoice and be glad; for thou shale judge the folk righteoutly, and govern the nations upon earth.

O God: yea, let all the people

9

d

for he is come to judge the even our own God, shall give us his bleffing

God shall bless us: and all the Glory be to the Father, &c.

As it was in thee, &c.

Then shall be said or sung the Apostles creed by the minifter and the people, standing.

Believe in God the Father almighty, Maker of heaven

and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the holy Ghoft, Born of the virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven. And fitteth on the right hand of God the Father almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghoft; The holy catholick church; The communion of faints The forgiveness of fins; The refurrection of the body, And the life everlasting.

That thy way may be known I And after that, these prayers on earth: thy faving health following, all devoutly kneeling; the minister first prenouncing with a loud voice. The Lord be with you, Answer. And with thy spirit. Minister. J Let us pray. Lord, have merey upon us, Christ, have mercy upon us. Lord, have mercy upon us.

1 The

9 Then the minister, clerks, and people shall say the Lords prayer with a loud voice.

OUR Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

5 Then the priest standing up, shall say,

O Lord, shew thy mercy upon

115.

Anfw. And grant us thy fal-

Priest. O Lord, save the

King.

Anfw. And mercifully hear us when we call upon thee.

Prieft. Endue thy ministers

with righteoufness.

Anfw. And make thy chosen people joyful.

Prieft. O Lord, fave thy peo-

ple.

Answ. And bless thine inheri-

Priest. Give peace in our time,

O Lord

Anfw. Because there is none other that fighteth for us, but only thou, O God.

Prief. O God, make clean

our hearts within us-

Anfau And take not thy holy Spirit from us.

Then shall follow three col- with the grace of thy holy Spiletts; the first of the day; tit, that he may alway incline the second for peace; the third to thy will, and walk in thy for aid against all perils, as way: endue him plenteously bereafter followers: which with heavenly gifts, grant him

two last collects; shall be daily said at evening prayer without alteration.

I The second collect at evening

prayer.

God, from whom all holy defires, all good counfels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

The third collect, for aid a-

gainst all perils.

Ighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

In choirs and places where they fing, here followeth the anthem.

9 A prayer for the King's Ma-

jefty.

Cher, high and mighty, King of kings, Lord of lords, the only ruler of princes, who doft from thy throne behold all the dwellers upon earth, most heartily we befeech thee, with thy favour to behold our most gracious fovereign Lord King GEORGE; and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteously with heavenly gifts, grant him

may vanquish and overcome rit of thy grace; and that they

5 A prayer for the Royal Fa-

A Lmighty God, the fountain of all goodness, we humbly befeech thee to bless their Royal Highnesses Frederick Prince of Wales, the Princess of Wales, the Duke, the Princeffes, and all the Royal Family: endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

A prayer for the clergy and people.

Lmighty and everlasting on our bishops and Curates, and more. Amen.

in health and wealth long to all congregations committed to live: ftrengthen him that he their charge, the healthful Spiall his enemies; and finally may truly please thee, pour after this life he may attain upon them the continual due everlasting joy and felicity, of thy blessing. Grant this, O through Jesus Christ our Lord. Lord, for the honour of our Amen.

Advocate and Mediator Jesus Christ. Amen.

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I A prayer of S. Chrysoftom. Lmighty God, who haft given us grace, at this time with one accord to make our common fupplications unto thee; and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests: fidfil now, O Lord, the defires and petitions of thy fervants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlafting. Amen.

2 Cor. xiii. 14. He grace of our Lord Jefus Christ, and the love of A God, who alone workelt God, and the fellowship of the great marvels; fend down up- holy Gholt, be with us all ever-

Here endeth the order of evening prayer throughout the year.

Upon these feasts, Christmas-day, the Epiphany, Saint Matthias, Eather-day, Afcension-day, Whitsunday, faint John Baptist, faint James, faint Bartholomew, faint Matthew, faint Simon and Saint Jude, Saint Andrew, and upon Trinity-funday, Sall be sung or Said at morning prayer, instead the Apostles creed, this confession of our Christian faith, commonly called the creed of faint Athanasius, by the minister, and people flanding.

Duicunque vult. Hosoverwill be saved: one do keep whole and unde-before all things it is filed: without doubt he shall necessary that he hold perish everlastingly the catholick faith.

Which faith, except every

And the catholick faith is

Saint ATHANASIUS.

und. 371717456 Unity ;

Neither confounding the per himself to be God and Lord; ons : nor dividing the fub-

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Father, another of the Son ; and Lords. another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghoft is all one : the glory equal, the majetty co-eternal.

Such as the Father is, fuch is the Son : and fuch is the holy

Ghoft.

The Father uncreate, the Son uncreate: and the holy Ghoit uncreate.

The Father incomprehentible, the Son incomprehensible: and the holy Ghost incomprehenfible. 18 1 1 bloom

The Father eternal, the Son eternal: and the holy Ghoft eternal.

And yet they are not three co-equal. eternals : but one eternal.

As also there are not three incomprehenfibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty; and the holy Ghost almighty.

almighties: but one almigh- he also believe rightly the in-

So the Father is God, the Christ. Son is God: and the holy Ghost is God

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord, and the holy Ghoft Lord;

one bords

his . That we worship one God For like as we are compelled n Trinity; and Trinity in by the Christian verity : to acknowledge every person by

So are we forbidden by the catholick religion : to fay, For there is one person of the There be three Gods, or three

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created. but begotten.

The holy Ghoft is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons : one holy Ghoft. not three holy Ghofts.

And in this Trinity none is afore, or after other : none is greater or less than another

But the whole three Persons are co-eternal together: and

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worthipped.

He therefore that will be faved; mult thus think of the

Trinity.

Furthermore, it is necessary And yet they are not three to everlasting falvation : that carnation of our Lord Jefus

> For the right faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and man;

God of the Substance of the Father, begotten before the worlds: and man of the fub-And yet not three Lords: but stance of his mother, born in the worlds

Perfect God, and perfect He ascended into heaven, he man: of a reasonable soul, and sitteth on the right hand of the buman fielh substitting;

touching his Godhead : and in- the quick and the dead. ferior to the Father, as touching his manhood.

Who although he be God and dids: and shall give account for man: yet he is not two, but their own works.

one Christ.

One altogether; not by confusion of substance: but by which except a man believe unity of person.

For as the reasonable soul and flesh is one man: so God to the Son: and to the holy

and man is one Christ.

Who suffered for our salvaagain the third day from the be : world without end. Adead.

Father, God almighty: from Equal to the Father, as whence he shall come to judge d

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At whose coming all men shall rise again with their bo-

And they that have done One; not by conversion of good, shall go into life everthe Godhead into flesh: but by lasting: and they that have taking of the manhood into done evil, into everlasting fire.

> This is the catholick faith: faithfully, he cannot be faved.

Glory be to the Father, and

Ghoft ;

As it was in the begintion: descended into hell, rose ing, is now, and ever shall mca.

Here followeth the litany, or general supplication, to be sung or faid after morning prayer, upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the ordinary.

upon us miserable sin- rable sinners. ners.

finners.

O God the Son, Redeemer of

miserable sinners. O God the Son, Redeemer of rable sinners. the world: have mercy upon us

miserable simers. miserable sinners.

God the Father of ceeding from the Father and the heaven : have mercy Son: bave mercy upon us mife-

O holy, bleffed, and glorious O God the Father of beaven: Trinity, three persons, and one bave mercy upon us miserable God : have mercy upon us mise-

rable finners.

O boly, bleffed, and glorious the world : have mercy upon us Trinity, Three persons, and one God : have mercy upon us mife-

Remember not, Lord, our offences, nor the offences of our O God the holy Ghoft, pro-fore-fathers, neither take thou ceeding from the Father and vengeance of our fins: spare the Son : have mercy upon us us good Lord, spare thy people whom thou halt redeemed a God the boly Ghoft; pro- with thy most precious bleed,

Spare us, good Lord.

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om fin, from the crafts and universal in the right way; faults of the devil, from thy rath, and from everlasting good Lord. amnation.

Good Lord, deliver us.

bleness,

Good Lord, deliver us.

From fornication, and all good Lord. other deadly fin; and from all desh, and the devil.

from plague, pestilence, and fa- ry; mine; from battle, and murder, and from fudden death,

Good Lord, deliver us.

false doctrine, herefy, and enemies; schism; from hardness of heart, and contempt of thy word and good Lord. commandment,

Good Lord, deliver us.

By the mystery of thy holy incarnation; by thy holy nativity and circumcifion; by thy baptilm, falting, and temptation,

Good Lord, deliver us.

By thine agony and bloody good Lord. Iweat; by thy cross and passion; by thy precious death and burial by thy glorious refurthe toming of the holy Ghott, the toming of the holy Ghott, deliver us.

in all time of our wealth; in ingly, the hour of death, and in the We befeech thee to bear us,

Good Lord, delbuer us.

d be not angry with us for We finners do befeech thee to hear us, O Lord God; and that it may please thee to rule From all evil and mischief, and govern thy holy church

We beseech thee to hear us,

That it may please thee to keep and strengthen in the true From all blindness of heart; worshipping of thee, in righrom pride, vain-glory, and teousness and holiness of life, hypocrify; from envy, hatred, thy fervant GEORGE, our and malice, and all uncharita- most gracious King and Governor;

We beseech thee to bear us,

That it may please thee to the deceits of the world, the rule his heart in thy faith, fear, and love, and that he may ever-Good Lord, deliver us, more have affiance in thee, and From lightning and tempest, ever feek thy honour and glo-

We befeech thee to hear us,

good Lord.

That it may please thee to be From all sedition, privy con- his defender and keeper, giving spiracy, and rebellion; from all him the victory over all his

We befeech thee to bear sis.

That it may please thee to bless and preserve their Royal Highnesses Frederick Prince of Wales, the Princess of Wales, the Duke, the Princesses, and all the Royal Family

We befeech then to hear us.

That it may please thee to illuminate all bifliops, priefts, and deacons with true knowafcention; and by ledge and understanding of thy word; and that both by their preaching and living they may * In all time of our tribulation; fer it forth, and thew it accord-

good Lord.

That

That it may please thee to We befeech thee to bear us. endue the lords of the council; good Lord. and all the nobility, with grace,

good Lord.

bless and keep the magistrates; good Lord. giving them grace to execute

good Lord.

We beleech thee to bear us, and captives;

good Lord.

That it may please thee to good Lord. give to all nations unity, peace, and concord;

good Lord.

That it may please thee to oppressed; give us an heart to love and dread thee, and diligently to good Lord. live after thy commandments; We befeech thee to bear us, have mercy upon all men; good Lord.

That it may please thee to good Lord. give to all thy people increase of grace, to hear meekly thy forgive our enemies, perfecuword, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We befrech thee to hear us good Lond.

good Lord Some Some stuffed

That it may please thee to bring into the way of truth all fuch as have erred and are deceived; shed win in 1916 !

We befeech thee to hear us.

good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to feet;

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That it may please thee to wisdom, and understanding, succour, help, and comfort all We befeech thee to bear us, that are in danger, necessity, and tribulation:

That it may please thee to We beseech thee to hear us,

That it may please thee to juffice, and to maintain truth; preserve all that travel by land We befeech thee to hear us, or by water, all women labouring of chill, all fick persons, That it may please thee to and young children, and to bless and keep all thy people; shew thy pity upon all prisoners

We befeech thee to hear us,

That it may please thee to defend and provide for the fi-We befeech thee to hear us, theriefs children and widows, and all that are defolate and

We bescech thee to hear us.

That it may please thee to

We befeech thee to bear us,

That it may please thee to tors, and flanderers, and to turn their hearts;

We befeech thee to hear us,

CLEMENTS

That it may please thee to give and preferve to our use the kindly fruits of the certh, fo as in due time we may enjoy them;

We befeech thee to bear us,

good Lord.

That it may please thee to give us true rependance; to for-give us all our fins, negligences, and ignorances; and to enduc us with the grace of thy holy bear down Satan under our Spirit, to amend our lives, ac-

Lord.

e to hear us.

ray the fins of the world; Grant us thy peace.

Have mercy upon us.

O Christ, hear us. O Christ, hear us.

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Lord have mercy upon us.

Lord, bave mercy upon us. Christ, have mercy upon us. Chift, have mercy upon us.

Lord, have mercy upon us. Lord, have mercy upon us.

Then hall the priest, and the people with him, fay the Lords prayer.

Ul Father, which art in Ghoft: heiven; Hallowed be thy name. Thy kingdom come, ginning, is now, and ever shall Thy wil be done in earth, As be: world without end. Amen. it is in heaven, Give us this day our laily bread. And for O Christ. give us our trefpasses, As we forgive dem that trespass a flictions.

gainst us. And lead us not into Pitifully behold the
remptation; But deliver us from of our hearts.

evil : Amn.

Priest CLord, deal not with thy people.

Favourable

Anfav. I other reward us af-

o pray. God, despit reiful Father, that not the fighing to hear us, O Christ. fire of fuct las the G of a contrib fire of fuch as be forrowful; graciously bear us, O Lord Christ. mercifully flit our prayers Priest. O Lord, let thy mercy that we make before thee in be shewed upon us.
all our trouble and adversicies, Answer. As we do put our whensever they oppress us: trust in thee.

Ve befeech thee to bear us, and graciously hear us, that those evils, which the craft and on of God: we befeech fubtilty of the devil or man worketh against us, be brought son of God: we befeech thee to nought, and by the providence of thy goodness they O Lamb of God: that takest may be dispersed; that we thy fervants, being hurt by no perfecutions, may evermore give O Lamb of God: that takest thanks unto thee in thy holy way the fins of the world; Church, through Jesus Christ our Lord

O Lord, arise, help us, and deliver us for thy names fake.

God, we have heard with our ears, and our fathers. have declared unto us the noble works that thou didft in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the holy

Anfau. As it was in the be-

From our enemies defend us,

Graciously look upon our af-

Pitifully behold the forrows

Mercifully forgive the fins of

Favourably with mercy hear

our prayers.

O son of David, have mercy upon us.

Both now and ever vouchfafe

Gracioully hear us. O Christ:

9 Let

Let us pray. look upon our infirmities; and two or three are gathered toge for the glory of thy name turn ther in thy name, thou will from us all those evils that we grant their requests : fulfil most righteously have deserved: now, O Lord, the desires and and grant, that in all our trou- petitions of thy fervants, as bles we may put our whole may be most expedient for trust and confidence in thy mer- them; granting us in this world ey, and evermore serve thee knowledge of thy truth, and in in holiness and pureness of liv- the world to come life evering, to thy honour and glory, lafting. Amen. through our only Mediator and

A given us grace, at this time evermore. Amen.

with one accord to make our ATE humbly befeech thee, common supplications unto thee o Father, mercifully to and dost promise, that when

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2 Cor. xiii. 14. Advocate, Jesus Christ our Lord. The grace of our Lord Je-Amen. fus Christ, and the love of A prayer of S. Chrysoftom. God, and the fellowship of the Lmighty God, who hast holy Ghost, be with us all

Here endeth the litany.

PRAYERS and THANKSGIVINGS upon feveral occasions, to be used before the two final prayers of the Istany, or of morning and evening prayer.

PRAYERS.

For rain.

For fair weather. for the fin of man didit famine. ence drown all the world, ex-cept eight persons, and after. O whose giftit is, that the

ward of thy great mercy diefft God, heavenly Father, who promife never to detroy it fo by thy Son Jesus Christ again; we humbly beseech halt promised to all them that thee, that although we for our feek thy kingdom, and the iniquities have worthly defervrighteousness thereof, all things ed a plague of rain and waters, nance; fend us, we befeech thou wilt fend us such weathee, in this our necessity, ther, as that we may receive such moderate rain and showers, the fruits of the earth in due that we may receive the season; and learn both by thy fruits of the earth to our punishment to amend our lives, comfort, and to thy honour, and for thy demency to through Jesus Christ our Lord, give thee praise and glory, through Jesus Christ our Lord. Amen.

Almighty Lord God, who In the time of dearth and

rain

in doth fall, the earth is fruit- that we being armed with thy ech thee, the afflictions of thy ty and dearth, which we do w must justly fuffer for our iquity, may through thy podness be mercifully turned to cheapness and plenty, for he love of Jesus Christ our ord; to whom, with thee and he holy Ghoft, be all honour nd glory, now and for ever. Imen.

Our

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9 Orthis. God, merciful Father, who in the time of Elisha the prophet didft suddenly in Sanaria turn great scarcity and learth into plenty and cheapness, have mercy upon us, hat we, who are now for our ins punished with like adverity, may likewife find a feaonable relief: increase the ruits of the earth by thy heavenly benediction and grant hat we, receiving thy bountiful iberality, may use the same to thy glory, the relief of those hat are needy, and our own comfort, through Jesus Christ our Lord. Amen.

In the time of war and tumults.

Almighty God, King of all kings, and governor

beafts increase, and fishes defence, may be preserved evermultiply; behold, we be- more from all perils, to glorify thee, who art the only giver of ople; and grant that the scar- all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

> In the time of any common plague or fickness.

Almighty God, who in thy wrath didst fend a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also in the time of king David didft flay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didft save the rest; have pity upon us miserable finners, who now are visited with great fickness and mortality; that like as thou didft then accept of an atonement, and didft command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

In the Ember-weeks to be said every day, for these that are to be admitted into boly orders.

Lmighty God, our heavenly Father, who haft purof all things, whose power no chased to thyself an universal creature is able to refift, to church by the precious blood whom it belongeth justly to pu- of thy dear son, mercifully with finners, and to be merciful look upon the fame; and ar o them that truly repent; this time lo guide and govern ave and deliver us, we hum- the minds of thy servants the hands of our enemies, abate flock, that they may lay hands heir pride, asswage their ma- suddenly on no man, but ice, and confound their devices; faithfully and wifely make

choice of fit persons to serve and surest foundations, the in the facted ministry of thy peace and happiness, truth an church. And to those which justice, religion and piety matched be ordained to any holy be established among us for a function, give thy grace and generations. These and a heavenly benediction; that both other necessaries, for them, for by their life and doctrine they us, and thy whole church, w may fet forth thy glory, and fer humbly beg in the name an forward the falvation of all mediation of Jesus Christ of men, through Jesus Christ our most blessed Lord and Saviou Lord. Amen.

9 Or this. A lmighty God, the giver of all good gifts, who of thy divine providence half appointed divers orders in thy church; give thy grace, we humbly befeech thee, to all I ferver of all mankind, we those who are to be called to humbly beseech thee for all formany office and administration and conditions of men, that in the same; and so replenish thou wouldest be pleased to make them with the truth of thy do thy ways known unto them erine, and endue them with in- thy faving health unto all nocency of life, that they may nations. More especially we faithfully serve before thee, to pray for the good estate of the the glery of thy great name, catholick church; that it may and the benefit of thy holy be so guided and governed by church, through Jesus our Lord. Amen.

this time assembled: that thou dy those for cubon when any desire wouldest be pleased to direct our prayers are de- the prayers of the and prosper all their consulta- fired that it may congregation tions to the advancement of thy please thee to comfort and reendeavours, upon the best Jesus Christ his sake. Amen.

Amen.

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5 A collect, or prayer for a Lmighty God, the giver conditions of men, to be use at such times when the lita ny is not appointed to be faid.

God; the creator and pre Christ thy good Spirit that all who profess and call themselves A prayer for the bigh court Christians, may be led into the of Parliament, to be read way of truth, and hold the faith during their feffion. in unity of spirit, in the bon! MOST gracious Gcd, we of peace, and in rightcoulhumbly befeech thee, as ness of life. Finally, we comfor this kingdom in general, so mend to thy fatherly goodness all especially for the high court those, who are any ways afflicted of Parliament, under our most or distressed in mind, body, or religious and gracious King at offate [* efpecial . This to be faid

glory, the good of thy church, lieve them according to their the fafety, honour, and welfare feveral necessities; giving them of our sovereign and his king- parience under their suffering doms, that all things may be and a happy issue out of all their fo ordered and dettled by their afflictions. And this we beg for

5 A prayer

THANKSGIVINGS.

A prayer that may be faid though we be fied and bound

ur humble petitions; and and Advocate. Amen.

after any of the former. with the chain of our fins, yet God, whose nature and let the pitifulness of thy great property is ever to have mercy loofe us, for the honour ercy and to forgive, receive of Jesus Christ our Mediator

THANKSGIVINGS.

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We bless thee for our creation, Amen. refervation, and all the blefourselves to thy service, and our Lord. Amen. by walking before thee in holi- 11 5 For plenty.

I A general thanksgiving. vidence dost cause the former Lmighty God, Father of and the latter rain to descend all mercies, we thine upon the earth, that it may unworthy servants do bring forth fruit for the use of ive thee most humble and man; we give thee humble earty thanks for all thy good- thanks, that it hath pleased thee ess and loving kindness to us, in our great necessity to send us and to all men at the last a joyful rain upon This to be [* particularly to thine inheritance, and to refresh hat have been those who desire it when it was dry, to the great rayed for, de- now to offer up their comfort of us thy unworthy praises and thanks- servants, and to the glory of thy givings for thy late holy name, through thy mer-nercies vouchsafed unto them.] cies in Jesus Christ our Lord.

I For fair weather. ings of this life; but above all, O Lord God, who hast justly for thine inestimable love in the O humbled us by thy late edemption of the world by our plague of immoderate rain and ord Jesus Christ; for the means waters, and in the mercy hast of grace, and for the hope of relieved and comforted our slory. And we befeech thee, fouls by this feafonable and give us that due fense of all thy bleffed change of weather; we mercies, that our hearts may praise and glorify the hely be unfeignedly thankful; and name for this thy mercy; and hat we may shew forth thy will always declare thy loving praise, not only with our lips, kindness from generation to gebut in our lives, by giving up neration, through Jesus Christ

ness and righteousness all our O Most merciful Father, who days, through Jesus Christ our O of thy gracious goodness Lord; to whom, with thee and half heard the devout prayers the holy Ghost, be all honour and of thy church, and turned our glory, world without end. Amen. dearth and scarcity into cheap-5 For rain. ness and plenty, we give thee God, our heavenly Father, humble thanks for this thy who by thy gracious pro- special bounty, beseeching thee to continue thy loving kind- thefe thy mercies towards t ness unto us, that our land may through Jesus Christ our Lor yield us her fruits of increase, Amen. to thy glory and our comfort, for deliverance from the Amen.

I For peace, and deliverance from our enemies.

unto thy fervants against the dreadful visitation; and no face of their enemies; we in the midst of judgement re yield thee praise and thanks- membering mercy, hast redeem giving for our deliverance from ed our souls from the jaws of those great and apparent dan- death; we offer unto thy fa gers wherewith we were com- therly goodness ourselves, ou passed. We acknowledge it souls and bodies, which tho thy goodness that we were hast delivered, to be a living not delivered over as a prey facrifice unto thee; always unto them; befeeching thee praising and magnifying the ftill to continue such thy mer- mercies in the midst of thy cies towards us, that all the church, through Jesus Christ out world may know that thou art Lord. Amen. our faviour and mighty deliverer, through Jesus Christ our WE humbly acknowledge Lord. Amen. O most

Por restoring publick peace at merciful Father, that all the

makeft men to be of one mind of our manifold transgressions in a house, and stillest the out- and hardness of heart. Yet seerage of a violent and unruly ing it hath pleafed thee of thy praise and thanksgiving for Lord. Amen.

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plague, or other commo lickness.

Lord God, who ha wounded us for our fin Almighty God, who art a and confumed us for our tran

9 Or this.

punishments which are threat Eternal God, our heaven- ened in thy law, might justly ly Father, who alone have fallen upon us, by reason people; we bless thy holy tender mercy, upon our weak name, that it hath pleased thee and unworthy humiliation, to to appeale the seditions tu- asswage the contagious sickness, mults which have been lately wherewith we lately have been raised up amongst us; most fore afflicted, and to restore the befeeching thee to voice of joy and health into our grant to all of us grace, that dwellings; we offer unto thy we may henceforth obediently divine Majesty the facrifice of walk in thy holy command-praise and thanksgiving, laudments, and leading a quiet and ing and magnifying thy glopeaceable life in all godliness rious name for such thy preand honesty, may continually servation and providence over offer unto thee our facrifice of us, through Jesus Christ our

The collects, epiftles, and gospels, to be used throughout the year.

Note, that the collect appointed for every funday, or for any holy-day that bath a vigil or eve, shall be faid at the evening Service next before.

The first sunday in Advent. The collect.

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grace that we may cast darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jefus Christ came to vilit us in great humility; that in the last day, when he shall come again in his glorious majesty, to judge both the quick and dead, we may rife to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

mas-eve.

The epistle. Rom. xiii. 8. worketh no ill to his neighbour: a colt the fole of an als. of the law. And that knowing Jesus commanded them, and the time, that now it is high brought the ass, and the colt.

time to awake out of fleep: for now is our falvation nearer Lmighty God, give us than when we believed. night is far spent, the day is at away the works of hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the luits thereof.

S. Marth. xxi. r. The gospel When they drew nigh unto Jerufalem, and were This collect is to be repeated come to Bethphage, unto the every day with the other col. mount of Olives, then fent Jelects in Advent, until Christ- sus two disciples, saying unto them, Go into the village over against you, and straightway WE no man any thing, but ye shall find an ass tied, and a to love one another: for colt with her: loofe them, and he that loveth another, hath bring them unto me. And if fulfilled the law. For this, Thou any man fay ought unto you, thalt not commit adultery, ye shall fay, The Lord hath Thou shalt not kill, Thou shalt need of them, and straightway not steal, Thou shalt not bear he will send them. All this false witness, Thou shalt not was done, that it might be fulcover, and if there be any other filled which was spoken by the commandment, it is briefly prophet, faying, Tell ye the comprehended in this faying, daughter of Sion, Behold, thy namely, Thou shalt love thy King cometh unto thee, meek neighbour as thyself. Love and sitting upon an ass, and therefore love is the fulfilling the disciples went, and did as and put on them their clothes, fort of the scriptures might and they set him thereon. And have hope. Now the God o a very great multitude spread patience and consolation grant their garments in the way, o- you to be like-minded one to where cut down branches from wards another, according to the trees, and frawed them Christ Jesus: that ye may with in the way. And the multitudes one mind, and one mouth glo that went before, and that fol- rify God, even the Father of lowed, cried, faying, Hof n- our Lord Jefus Christ, Where na to the fon of David: bleffed fore receive ye one another as is he that cometh in the name Christ also received us, to the of the Lord, Hosanna in the glory of God. Now I say, that highest. And when he was come Jesus Christ was a minister of into Jerusalem, all the city was the circumcision, for the truth moved, saying, Who is this? of God, to confirm the promis And the multitude said, This es made unto the sathers: and is Jesus the prophet of Naza- that the Gentiles might glorify reth of Galilee. And Jesus went God for his mercy, as it is writ-into the temple of God, and ten, For this cause I will con-cast out all them that fold and fess to thee among the Gentiles. bought in the temple, and o- and fing unto thy name, And verthrew the tables of the mo- again he faith, Rejoice, ye Genney-changers, and the feats of tiles, with his people. And a them that fold doves; and faid gain, Praise the Lord, all ye unto them, It is written, My Gentiles, and laud him all ye house thall be called the house people. And again Esaias saith, of prayer, but ye have made it There shall be a root of Jesse, a den of thieves.

The second sunday in Advent. The collect.

B Leffed Lord, who haft caufed all holy Scriptures to be written for our learning; grant that we may in fuch wife Ghoft. hear them, read, mark, tearn, and inwardly digeft them; that by patience and comfort of thy holy Word we may embrace, and ever hold fait the bleffed hope of everlatting life, which thou haft given us in our Savi- perplexity, the fea and the our Jesus Christ. Amen.

The epiftle. Rom. xv. 4.

and he that shall rise to reign over the Gentiles; in him shall the Gentiles truft. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy

The gofpel. S. Luke xxi. 25.

A ND there shall be signs in the fun, and in the moon, and in the stars; and upon the carth diffres of nations, with waves roring; mens hearts failing them for fear, and for look-THatfoever things were ing after those things which are written aforetime, were coming on the earth: for the writen for our learning; that powers of heaven shall be shakwe through patience and com- en, And then fhall they fee

the Son of man coming in a with me it is a very small thing cloud with power and great glo- that I should be judged of you. ry. And when these things be- or of mans judgement: yea, I gin to come to pass, then look judge nor mine own felf. For I up, and lift up your heads; for know nothing by myself, yet your redemption draweth nigh. am I not hereby justified : but And he spake to them a para- he that judgeth me, is the Lord. ble, Behold, the fig-tree, and Therefore judge nothing before all the trees; when they now the time, until the Lord come. shoot forth, ye see and know of who both will bring to light your own felves, that fummer the hidden things of darkness, is now nigh at hand. So like- and will make manifest the wife ye, when ye fee thefe things come to pais, know ye that the kingdom of God is nigh at hand. Verily I fay unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away : but my words shall not pass away.

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The third funday in Advent. The collect.

Lord Jeiu Christ, who at fend thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise fo prepare and make ready thy way, by turning the hearts of bleffed is he wholoever that the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy fight, who livest and reignest with the Father and the holy Spirit ever, one God, world without end. Amen

The epifile. I Cor. iv. I. mysteries of God. Moreover, it this is he of whom it is writis required in stewards, that a ten, Behold, I send my mesman be found faithful. But senger before thy sace, which

counsels of the hearts : and then shall every man have praise of God.

The gofpel. S. Matth. xi. 2. Jow when John had heard in the prison the works of Christ, he fent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jefus answered and said unto them. Go and show John again those things which ye do hear and thy first coming didst see: The blind receive their fight, and the lame walk, the lepers are cleanfed, and the deaf hear, the dead are raifed up, and the poor have the fpel preached to them. not be offended in me. And as they departed, Jesus began to fay unto the multirudes, concerning John, What went ye our into the wilderness to fee? A reed thaken with the wind? But, what wentye out for to fee? A man clothed in foft raiment? behold, they that wear for clothing are in kings houses. But I Et a man to account of us, what went ye out for to fee? A as of the ministers of prophet? yea I say unto you, Christ, and stewards of the and more than a prophet. For

shall prepare thy way before The goffel. S. John 1. 19. thee.

The fourth funday in Advent, The collect.

Lord, raise up, we pray thee, thy power, and come among us, and with great might fuccour us; that whereas through our fins and wickedness we are fore let and hindered in running the race that is let before us; thy bountiful grace and mercy may speedily help and deliver us, through the litisfaction of thy Son our Lord; to whom, with thee and the holy Ghost, be honour and glory, world without end. Amen.

The epiftle. Phil iv. 4. D Ejoice in the Lord alway: R and again I fay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requelts be made known unto God. And the peace of God which pafferh all understanding, shall keep Christ Jesus.

His is the record of John. when the Jews sent priests and Levites from Jerufalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he faith, I am not. Art thou that Prophet? And he answered. No. Then faid they unto him, Who art thou? that we may give an answer to them that fent us: what fayett thou of thyfelf? He faid, I am the voice of one crying in the wilderness; Make straight the way of the Lord, as faid the prophet Esais. And they which were fent, were of the Pharifees. And they asked him, and faid unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, faying, I baptize with water; but there standeth one amongyou, whom ye know not: He it is, who coming after me, is preferred before me, whole shoes latchet I am not worthy to unloose. These things were your hearts and minds through done in Bethabara beyond Jor dan, where John was baptizing.

The nativity of our Lord or the birth-day of Chrift, commonly called Christmas-day.

The collect. time, to be born of a pure vir- without end. Amen. gin; grant that we being regenerate, and made thy children OD, who at fundry times, by adoption and grace, may and in divers manners,

daily be renewed by thy Holy -Lmighty God, who haft Spirit, through the same our given us thy only be- Lord Jefus Christ; who liveth gotten son to take our and reigneth with thee and the nature upon him, and, as at this same Spirit ever, one God, world

The epiftle. Hebr. i. 1. ipake fpake in time past unto the far are the same, and thy years shall thers by the prophets, hath in not fail. these last days spoken unto us The gospel. S. John i. r. by his Son, whom he hath ap IN the beginning was the pointed heir of all things, by I Word, and the Word was Who being the brightness of his God. The same was in the beglory, and the express image ginning with God. All things of his person, and upholding all were made by him, and withthings by the word of his power, out him was not any thing when he had by himfelf purg- made, that was made. ed our fins, fat down on the was life, and the life was the rig't hand of the Majesty on light of men. And the light shinhigh: being made so much bet- eth in darkness and the darkby inheritance obtained a more was a man fent from God, whose excellent name than they. For name was John. The same came he at any time, Thou art my the light, that all men through Son, this day have I begotten him might believe. He was not thee? And again, I will be to that light, but was fent to bear him a Father, and he shall be witness of that light. That was ten into the world, he faith, world. He was in the world; Son he faith, Thy throne, O gave he power to become the sceptre of thy kingdom. Thou were born, not of blood, nor halt loved righteoniness, and of the will of the fiell, nor of hated iniquity, therefore God, the will of man, but of God: thee with the oil of gladness, and dwelt among us land we be-Lord, in the beginning hast laid the only begotten of the Fathe foundation of the earth; ther) full of grace and truth. and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vefture shale thou fold them up, and I our sufferings here upon they shall be changed; but thou earth, for the testimony of the

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whom also he made the worlds. with God, and the Word waster than the angels, as he harh nesscomprehended it not. There unto which of the angels said for a witness, to bear wirness of to me a Son? And again, when the true light, which lighterh he bringeth in the first-begot- every man that cometh into the And let all the angels of God and the world was made by him, worship him. And of the an- and the world knew him not gels he faith, Who maketh his He came unto his own, and his angels spirits, and his ministers own received him not. But as a flame of fire. But unto the many as received him, to them God, is for ever and ever, a funs of God, even to them that sceptre of righteousness is the believe on his name: which even thy God, hath anointed And the Word was made field. above thereflows. And, Thou, held his glory, the glory as of

> Saint Stephen's day The collect.

Rant, O Lord, that in all

Saint 10 H N the evangelift's day.

truth, we may stedfastly look synagogues, and persecute them up to heaven, and by faith be- from city to city; that upon you hold the glory that shall be re- may come all the righteous blood vealed; and being filled with thed upon the earth, from the the holy Ghoft, may learn to blood of righteous Abel, unto love and bless our persecutors, the blood of Zacharias, son of by the example of thy first mar- Barachias, whom ye slew be-tyr saint Stephen, who prayed tween the temple and the alfor his murtherers to thee. O tar. Verily I say unto you. All bleffed Jesus, who standest at these things shall come upon the right hand of God to fuc- this generation O Jerusalem, vocate. Amen.

ing on the right hand of God, the Lord. and faid. Behold, I fee the heavens opened, and the Son of Saint John the evangelifts day. man standing on the right hand receive my spirit. And he kneel- Amen. voice, Lord, lay not this fin to their charge. And when he had The epiftle. IS. John i. 1.

THAT which was from the beginning, which we have faid this, he fell alleep.

ecur all those that suffer for Jerusalem, thou that killest the thee, our only mediator and ad- prophets, and stoness them which are fent unto thee; how often Then hall follow the collect of would I have gathered thy chilthe nativity, which hall be dren together, even as a hen gafaid continually unto New-years thereth her chickens under her wings, and ye would not! Be-For the epifile. Acts vii. 55. hold, your house is lest unto holy Ghost, looked up sted- you, Ye shall not see me hence-fiftly into heaven, and saw the forth, till ye shall say, Blessed is glory of God, and Jesus stand- he that cometh in the name of fe.

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The collect.

of God. Then they cried out MErciful Lord, we befeech with a leud voice, and stopped Merciful Lord, we befeech their ears, and ran upon him beams of light upon thy church; with one accord, and cast him that it being enlightened by the out of the city, and stoned him : dectrine of thy bleffed apostle and the witnesses laid down their and evangelist faint John, mry clothes at a young mans teet, so walk in the light of thy truth, whose name was Saul. Andthey that it may at length attain stoned Stephen, calling upon to the light of everlasting life, God, and faying, Lord Jefus, through Jefus Christ our Lord.

heard, which we have feen with The cofpel. S. Marth. xxiii. 34. our eyes, which we have looked Behold, I fend unto you pro- upon, and cur hands have hand-phets, and wife men, and led of the word of life (for the feribes; and some of them ye life was manifested, and we shall kill and crucity; and some have seen it, and bear witness, of them shall ye scourge in your and shew unto you that eternal

life

fe, which was with the Fa- yet Jesus said not unto him. s) that which we have feen that he tarry till I come, what hat ye also may have fellow- ciple which testifieth of these and in him is no darkness at be written. all. If we fay that we have fellowship with him, and walk in dirkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one and sucklings hast ordained Jesus Christ his Son cleanseth us glorify thee by their deaths; from all sin. If we say that mortify and kill all vices in us; that we have not finned, we Amen. make him a liar, and his word is not in us.

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her, and was manifested unto He shall not die; but, If I will nd heard, declare we unto you, is that to thee? This is the difhip with us; and truly our fel- things, and wrote these things, owhip is with the Father, and and we know that his testimowith his Son Jesus Christ. And ny is true, And there are also hefe things write we unto you, many other things which Jefus hat your joy may be full. This did, the which if they should hen is the message which we be written every one, I suppose have heard of him, and declare that even the world itself could unto you, that God is light, not contain the books that should

> The Innocents day. The collect.

Almighty God, who out of the mouths of babes with another, and the blood of strength, and madest infants to we have no fin, we deceive our- and fo strengthen us by thy felves, and the truth is not in grace, that by the innocency of us. If we confess our fins, he our lives, and constancy of our is faithful and just to forgive us faith, even unto death, we our fins, and to cleanse us from may glorify thy holy names all unrighteoutness. If we fay through Jesus Christ our Lord.

For the epifile. Rev. xiv. 1. not in us.

The grippel. S. John xxi. 19. I flood on the mount Sion, Elus faid unto Peter, Follow and with him an hundred forry me. Then Peter turning a- and four thousand, having his bour, seeth the disciple whom Fathers name written in their Jesus loved, following, which foreheads. And I heard a voice also leaned on his breatt at sup- from heaven, as the voice of per, and faid, Lord, which is many waters, and as the voice he that betrayeth thee? Peter of a great thunder: and I heard, feeing him, faith to Jesus, the voice of harpers harping Lord, and what shall this man with their harps: and they do? Jesus saith unto him, It I sung as it were a new song will that he tarry till I come, before the throne, and before what is that to thee? Follow the four beafts, and the elders: thou me. Then went this fay- and no man could learn that ing abroad among the brethren, fong, but the hundred and forty that that disciple thould not die: and four thousand, which were

C 4 redeemed

are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whitherfoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The gofpel. S. Matth. ii. 13.

HE angel of the Lord appeared to Joseph in a dream, faying, Arife, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee young child to destroy him. Herod: that it might be ful Lord by the propher, faying, Out of Egypt have I called my of the wife-men. Then was heir of God through Christ. fuifilled that which was spoken In Rama was there a voice

redeemed from the earth. These The funday after Christmas day.

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The collect. Lmighty God, who haft I given us thy only begotten Son to take our nature upon him, and, as at this time, to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen.

The epifile. Gal. iv. 1. TOW l'iay, that the heir, as long as he is a child, difword: for Herod will feek the fereth nothing from a fervant, though he be lord of all; but is When he arcfe, he took the under tutors and governors, unyoung child and his mother by til the time appointed of the night, and departed into Egypt; father. Even fo we, when we and was there until the death of were children, were in bondage under the elements of the world: filled which was speken of the but when the fulness of the time was come, God fent forth his Son, made of a wo nan, made Son. Then Herod, when he under the law, to redeem them In that he was mocked of the that were under the law, that wife-men, was exceeding wroth, we might receive the adoption and fent forth, and slew all the of fons. And because ye are condition that were in Bethle- fons, God hith fent forth the hem, and in all the coasts there. Spirit of his Son into your hearts, of, from two years old and un- crying. Abba, Father. Whereder, according to the time fore theu art no more a fervant, which he had diligently enquired but a fin; and if a fin, then an

The gospel. S. Matth. i. 18. by Jeremy the prophet, flying, THE birth of Jefus Christ was on this wife : When heard, lurentation, and weep- as his mother Mary was espoused ing, and great mourning, Ra- to Joseph, before they come tochel weeping for her children, gether, the was found with and would not be comforted, child of the holy Ghoft. Then because they are not. Joseph her husband, being a

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just min and not willing to fin. Cometh this bleffedness. name Jefus.

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The circumcision of Christ. The collect.

all things obey thy bleffed will, us. And they came with hafte, through the time thy Son Jesus and found Mary and Joseph, Christ our Lord. Amen.

make her a publick example, then upon the circumcifion only, was minded to put her away or upon the uncircumcifion privily. But while he thought also? For we fay, that faith on these things, behold, the was reckoned to Abraham for angel of the Lord appeared un-righteouthels. How was it then to him in a dream, faying, Jo- reckoned? when he was in cirfeph, thou fon of David, fear cumcifion or in uncircumcifion? not to take unto thee Mary thy not in circumcition, but in unwife: for that which is con-circumcifion. And he received ceived in her, is of the Holy the fign of circumcifion, a feal Ghoft. And she shall bring forth of the righteousness of the faith a fon, and thou shalt call his which he had yet being uncirname Jesus: for he shall save cumcifed; that he might be the his people from their fins, father of all them that believe, (Now all this was done, that it though they be not circumcifed; might be fulfilled which was that righteousness might be, fpoken of the Lord by the pro- impured unto them also: and phet, faying, Behold, a virgin the father of circumcifion to. shall be with child, and shall them who are not of the cirbring forth a fon, and they cumcifion only, but also walk shall call his name Emmanuel, in the steps of that faith of which, being interpreted, is, our father Abraham, which he God with us) Then Joseph had being yet uncircumcifed. being raised from sleep, did as For the promise that he the angel of the Lord had bid- should be the heir of the world. den him, and rook unto him his was not to Abraham, or to his wife: And knew her not till feed, through the law, but the had brought forth her first-through the righteousness of born fon; and he called his faith. For if they which are of the law be heirs, faith is made void, and the promife made of none effect.

The gospel. S. Luke ii. 15. Lmighty God, who madest A ND it came to pass, as the thy blessed son to be cir. A angels were gone away cumcifed, and obedient to the from them into heaven, the law for man; grant us the true shepherds said one to another, circumcifion of the spirit; that Let us now go even unto Bethour hearts and all our members lehem, and fee this thing which being mortified from all world- is come to pass, which the ly and carnal lufts, we may in Lord hath made known unto rift our Lord. Amen. and the babe lying in a man-The epifile. Rom. iv. 8. ger. And when they had feen D Lessed is the man to whom it, they made known abroad D the Lord will not impute the faying which was rold

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them concerning this child. And vealed unto his holy apostles all they that heard it, wondered and prophets by the Spirit; at those things which were told that the Gentiles should be them by the shepherds. But fello v-heirs, and of the same Mary kept all these things, and body, and partakers of his propondered them in her heart, mile in Christ, by the gospel: And the shepherds returned, glo- whereof I was made a minirifying and praising God for all ster, according to the gift of the things that they had heard the grace of God given unto and feen, as it was told unto me, by the effectual working of them. And when eight days his power. Unto me, who am were accomplished for the cir- less than the least of all saints. cumcifing of the child, his name is this grace given, that I should was called JESUS, which was so named of the angel before he was conceived in the womb.

I The fame collect, epifile, and pospel shall serve for every day after unto the Epiphany.

The Epiphany, or the manifestation of Christ to the Gentiles. The cotlect.

God, who by the leading of a star didst manifest thy only-begetten Son to the Gentiles; mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The epistle. Ephel. iii. 1.

preach among the Gentiles the unsearchable riches of Christ; and to make all men fee, what is the fellowship of the mystery. which from the beginning of the world hath been hid in God. who created all things by Jefus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jefus our Lord: in whom we have boldness and access with confidence by the faith of him. The gofpel. S. Matth. ii. I.

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T 7 Hen Jesus was born in Bethlehem of Judea, in the days of Herod the king. Or this cause, I Paul, the behold, there came wise men prisoner of Jesus Christ for from the east to Jesusalem, favyou Gentiles; if ye have heard ing, Where is he that is born of the dispensation of the grace King of the Jews? for we have of God, which is given me to scen his star in the east, and you ward: how that by revela- are come to worship him. tion he made known unto me When Herod the king had heard the mystery (as I wrote afore these things, he was trouin few words, whereby when bled, and all Jerusalem with ye read ye may understand my him. And when he had gaknowledge in the mystery of thered all the chief priests and Christ) which in other ages scribes of the people together, was not made known unto the he demanded of them where fons of men, as it is now re- Christ should be born. And they

hem of Judea: for thus it is to do, and also may have grace written by the prophet: And and power faithfully to fulfil thou, Bethlehem in the land of the same, through Jesus Christ Juda, art not the least among our Lord. the princes of Juda: for out The epiftle. Rom. xii. 1. of thee shall come a Governor I Beseech you therefore, bre-that shall rule my people Is. I thren, by the mercies of had privily called the wife- dies a living ficrifice, holy, men, enquired of them diti- acceptable unto God, which is child, and when ye have found ye may prove what is that him, bring me word again, that good, and acceptable, and per-I may come and worship him feet will of God. For I say, alfo. When they had heard through the grace given unto the king, they departed; and me, to every man that is among mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

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The first sunday after the Bpiphany. The collect.

Lord; we befeech thee prayers of thy people which call upon thee; and grant, that they may both perceive and TO JEMS

they faid unto him, In Bethle- know what things they ought Amen.

rael. Then Herod, when he God, that ye present your bogently what time the star ap- your reasonable service. And peared. And he fent them to be not conformed to this world; Bethlehem, and faid, Go, and but be ye transformed by the fearch diligently for the young renewing of your mind, that. lo, the star which they saw in you, not to think of himself the east, went before them, more highly than he ought to till it came and flood over think; but to think foberly, acwhere the young child was, cording as God hath dealt to When they faw the star, they every man the measure of faith. rejoiced with exceeding great For as we have many members joy. And when they were in one body, and all members come into the house, they saw have not the same office; so we the young child with Mary his being many, are one body in Christ, and every one members one of another.

The go/pel. S. Luke ii. 41. JOW his parents went to Jerusalem every year at the feaft of the passover. And when he was twelve years old. they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Jeseph and his mother knew not of it. But they supposing him to have mercifully to receive the been in the company, went a days journey; and they fought him among their kinsfolk and acquaintance. And when they

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found him not, they turned on our ministring; or he that back again to Jerusalem, seek- teacheth, on teaching; or he ing him. And it came to pifs, that exhorteth, on exhortation: that after three days they found he that giveth, let him do it him in the temple, fitting in with simplicity; he that ruleth, the midst of the doctors, both with diligence; he that thewhearing them, and asking them eth mercy, with cheerfulnes, questions. And all that heard Let love be without dissimulahim were aftonished at his un- tion. Abhor that which is evil, derstanding and answers. And cleave to that which is good. when they faw him, they were Be kindly affectioned one to amazed: and his mother faid another with brotherly love, in unto him, Son, why haft theu honour preferring one another: thus dealt with us? behold, thy not flothful in business; fervent father and I have fought thee in spirit; serving the Lord; forrowing. And he faid unto rejoicing in hope; patient in them, How is it that ye fought tribulation; continuing instant be about my Fathers bufiness? necessity of saints; given to faying which he spake unto persecute you; bless, and curse them. And he went down with not. Rejoice with them that but his mother kept all thefe fame mind one towards anofayings in her heart. And Jefus ther. Mind not high things, increased in wisdom and sta- but condescend to men of low ture, and in favour with God estate. and man.

The second sunday after the Epi-

The sollect. A Lonighry and everlasting tions of thy people; and grant no wine. Jesus saith unto her, us thy peace all the days of our Lord. Amen.

The epistle. Rom. xii. 6.

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me? wift ye not that I must in prayer; distributing to the-And they understood not the hospitality. Bless them which them, and came to Nazareth, do rejoice, and weep with and was fubject unto them: them that weep. Be of the

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The go/pel. S. John ii. I. A ND the thir I day there was a marriage in Cana of Galilee, and the mother of Jefus was there. And both Jeius was called and his disciples to A God, who dost governall the marriage. And when they things in heaven and earth; wanted wine, the mother of mercifully hear the supplica- Jesus saith unto him. They have Woman, what have I to do tife, through Jesus Christ cur with thee? mine hour is not yet come. His mother faith unto the fervants, Whatfo-Having then gifts, differing ever he faith unto you, do it. trait is given to us, whether water-pots of stone, after the prophecy, let us prophefy ac- manner of the purifying of the cording to the proportion of Jews, containing two or three taith; or ministry, let us wait firkins apiece. Jesus faith unto them.

them, Fill the water-pots with give him drink: for in so doing water. And they filled them thou shalt heap coals of fire on up to the brim. And he faith his head. Be not overcome of eunto them, Draw out now, and vil, tutovercome evil with good. bear unto the governor of the The gofpel S. Matth. viii. 1. feast. And they have it. When WHEN he was come down the ruler of the feast had tasted W from the mountain, the water that was made wine, great multitudes followed him. and knew not whence it was And behold, there came a le-(but the servants which drew per and worthipped him, faythe water knew) the governor ing, Lord, if thou wilt, thou of the feast called the bride cant make me clean. And groom, and faith unto him, Jesus pur forth his hand and Every man at the beginning touched him, faying, I will; doth fet forth good wine; and be thou clean. And immediwhen men have well drunk, ately his leprofy was cleanfed, then that which is worse: but And Jesus faith unto him, See thou haft kept the good wine thou tell no man, but go thy until now. This beginning of way, flew thyfelf to the prieft, Galilce, and manifested forth his commanded, for a testimony on him.

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The third funday after the Epi- seeching him, and saying, Lord. phany. The collect.

our Lord. Amen.

The epistle. Rom. xii. 16.

from the mountain. miracles did Jesus in Cana of and offer the gift that Moses glory, and his disciples believed unto them. And when Jesus was entered into Capernaum, there came unto him a centurion bemy fervant lieth at home fick of the palfy, grievoully tor-A Lmighty and everlasting mented. And Jesus saith unto God, mercifully look upon him, I will come and heal him. our infirmities; and in all our The centurion answered and dangers and necessities stretch said, Lord, I am not worthy forth thy right hand to help and that thou shouldest come under defend us, through Jesus Christ my roof; but speak the word only, and my fervant shall be healed. For I am a man under BE not wife in your own authority, having foldiers under conceits. Recompense to me: and I say unto this man, no man evil for evil. Provide Go, and he goeth; and to anothings honest in the fight of all ther, Come, and he cometh: men. If it be possible, as much and to my servant, Do this, and as lieth in you, live peaceably he doeth it. When Jefus heard with all men. Dearly beloved, it, he marvelled, and faid to avenge not yourselves, but ra- them that followed, Verily, I ther give place unto wrath: for fay unto you, I have not found it is written, Vengeance is so great faith, no not in Ifrael. mine; I will repay, faith the And I fly unto you, that many Lord. Therefore if thine enemy shall come from the east and hunger, feed him; if he thirst, west, and shall fir down with Abraham healed in the felf-fame hour.

The fourth funday after the Epiphany.

The collect. Lord. Amen.

Abraham, and Isaac, and Jacob evil. Wherefore ye must needs in the kingdom of heaven; but be subject, not only for wrath, the children of the kingdom but also for conscience sike. shall be cast out into outer For, for this cause pay you tridarkness: there shall be weep- bute also: for they are Gods ing and gnashing of teeth. And ministers, attending continual-Tesus said unto the centurion, ly upon this very thing. Ren-Go thy way, and as thou haft der therefore to all their dues : believed, fo be it done unto tribute to whom tribute is due, thee. And his servant was cuitom to whom custom, fear to whom fear, honour to whomhonour.

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The gofpel S. Matth. viii, 22. A ND when he was entered into a ship, his disciples God, who knowest us to followed him. And behold. be set in the midst of so there arose a great tempest in many and great dangers, that the fea, infomuch that the ship by reason of the frailty of our was covered with the waves: nature we cannot always stand but he was asleep. And his diupright; grant to us fuch sciples came to him, and awoke ffrength and protection, as may him, faying, Lord, fave us, we support us in all dangers, and perish. And he saith unto earry us through all tempra- them, Why are ye searful, O tions, through Jesus Christ our ye of little faith? Then he arose, and rebuked the winds and The epiftle. Rom. xiii. 1. the fea, and there was a great Let every foul be subject uncalm. But the men marvelled, to the higher powers. For saying, What manner of man there is no power but of God: is this, that even the winds and the powers that be, are ordained the sea obey him? And when of God. Whosoever therefore he was come to the other side. refisteth the power, refisteth into the country of the Gergethe ordinance of God: and they fenes, there met him two pof-that refift, shall receive to them- fessed with devils, coming out selves damnation. For rulers of the tombs, exceeding fierce, are not a terror to good works, so that no man might pass by but to the evil. Wilt thou then that way. And behold, they not be afraid of the power? Do cried out, faying, What have that which is good, and thou we to do with thee, Jesus, thou shalt have praise of the same: Son of God? are thou come hifor he is the minister of God to ther to corment us before the thee for good. But if thou do time? And there was a good that which is evil, be afraid; way off from them an heard of for he beareth not the fword many swine, feeding. So the in vain: for he is the minister devils befought him, saying, If of God, a revenger to execute thou east us out, suffer us to go wrath upon him that doeth away into the herd of swine,

The fifth and fixth fundays after the EPIPHANY.

fwine : and behold, the whole finging with grace in your herd of swine ran violently hearts to the Lord. And what-down a steep place into the sea, soever ye do in word or deed, and went their ways into the and the Father by him. city, and told every thing, and The gofpel. S. Matth. xiii. 24. what was befallen to the pos-fessed of the devils. And be-likened unto a man which fessed of the devils. And behold, the whole city came out fowed good feed in his field: to meet Jesus; and when they but while men slept, his enefaw him, they befought him my came and fowed tares athat he would depart out of mong the wheat, and went his their coasts.

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The fifth sunday after the Epiphany. The collect.

Lord, we befrech thee to keep thy church and houshold continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The epiftle. Col. iii. 12.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-fuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you fo also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your

And he faid unto them, Go. all wisdom; teaching and admo-And when they were come out, nishing one another in plalms, they went into the herd of and hymns, and spiritual songs. and perished in the waters do all in the name of the Lord And they that kept them fled, Jesus, giving thanks to God

> way. But when the blade was fprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came and faid unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants faid unto him, Wilt thou then that we go and gather them up? But he faid, Nay, left while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The fixth funday after Epiphany.

The collect. O God, whose works of the hearts, to the which also ye are might destroy the works of the called in one body; and be ye devil, and make us the fons of thankful. Let the word of God, and heirs of eternal life; Christ dwell in you richly in grant us, we beleech thee, that having having this hope, we may puri- For there shall arise false Christs fy ourselves even as he is pure; and false prophets, and shall that when he shall appear again shew great signs and wonders; with power and great glory, insomuch that (if it were possible may be made like unto him ble) they shall deceive the very in his eternal and glorious king- elect. Behold, I have told you dom, where with thee, O Fa- before. Wherefore if they ther, and thee, O holy Ghoft, shall fay unto you, Behold, he he liveth and reigneth ever, one is in the defert, go not forth : God, world without end. Amen. behold, he is in the fecret The epistle. 1 S. John iii, 1.

led the fons of God: therefore of the Son of man be. For righteousness, is righteous, even as he is righteous. He that committeth fin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

chambers, believe it not. For DEhold, what manner of love as the lightning cometh out of the Father hath bestowed the east, and shineth even unto upon us, that we should be cal- the west: so shall also the coming the world knoweth us not, be- wherefoever the carcafe is, cause it knew him not. Beloved, there will the eagles be ganow are we the fons of God, and thered together. Immediately it doth not yet appear what we after the tribulation of those shall be; but we know, that when days, thall the fun be darkened. he shall appear, we shall be like and the moon shall not give her him; for we shall see him as he light, and the stars shall fall And every man that hath from heaven, and the powers of this hope in him, purifieth him. the heavens shall be shaken. felf even as he is pure. Who And then shall appear the sign soever committeeth sin, trans- of the Son of man in heaven: gresseth also the law: for sin is and then shall all the tribes the transgression of the law. of the earth mourn, and they And ye know that he was ma- shall see the Son of man comnifested to take away our sins; ing in the clouds of heaven, Whofe- with power and great glory. and in him is no fin. Whoso- with power and great glory. ever abideth in him, finneth And he shall fend his angels not: Whofoever finneth, hath With a great found of a trumpnot feen him, neither known et, and they shall gather to-Little children, let no gether his elect from the four man deceive you: he that doeth winds, from one end of heaven to the other.

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The funday called Septuagesima, or the third funday before Lent.

The collect.

Lord, we befeech thee favourably to hear the pray-The gospel. S. Matth. xxiv. 23. ers of thy people; that we Then if any man shall say who are justly punished for our unto you, Lo, here is offences, may be mercifully de-Christ, or there : believe it not, livered by thy goodness, for the

glory of thy name, through je- Go ye also into the vineyard, fus Christ our Saviour, who liv- and whatsoever is right, that eth and reigneth with thee and shall ye receive. So when the holy Ghoft ever, one God, even was come, the lord of the

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The gofbel. S. Matth XX. I. place, and Lid unto them, Go but few chosen. ye also into the vineyard, and whatfoever is right, I will give . you. And they went their way. The funday called Sexagesima, or Again, he went our about the the second sunday before Lent. fixth and ninth hour, and did likewife. And about the cle-venth hour he went out, and O we put not out trust in found others standing idle, and any thing that we do; Mercia hired us. He faith unto them, our Lord. Amen.

world without end. Amen. vineyard saith unto his steward,
The epistle. I Cor. ix. 24. Call the labourers, and give KNOW ye not, that they them their hire, beginning which run in a race, run all, from the last unto the first. but one receiveth the prize? So And when they came that run that ye may obtain. And were hired about the eleventh every man that firiveth for the hour, they received every man mastery, is temperate in all a peny. But when the first things: Now they do it to ob- came, they supposed that they tain a corruptible crown, but should have received more; we an incorruptible. I there- and they likewise received evefore so run, not as uncertainly; ry man a peny. And when to fight I, not as one that beat- they had received it, they mureth the air : but I keep under mured against the good-nan my body, and bring it into fub- of the house, saying, These jection; lest that by any means, last have wrought but one hour, when I have preached to others, and thou hast made them equal I myfelf should be a cast- unto us, which have borne the burden and heat of the day. But he answered one of them, HE kingdom of heaven is and faid, Friend, I do thee like unto a man that is an no wrong : didft not thou ahousholder, which went out gree with me for a peny? early in the morning to hire Take that thine is, and go thy labourers into his vineyard, way: I will give unto this late And when he had agreed with even as unto thee. Is it not lawthe labourers for a peny a day, ful for me to do what I will he sent them into his vine- with mine own? Is thine eye yard. And he went out about evil, because I am good? So the third hour, and faw others the last shall be first, and the standing idle in the market- first last; for many be called,

The collect.

faith unto them, Wily stand we fully grant, that by the power here all the day idle? They say we may be defended against all unto him, Because no man hath adversity, through Jesus Christ

ing ye yourselves are lie not. wife. For ye suffer if a man The gospel. S. Luke viii. 4. bring you into bondage, if a WHEN much people were man devour you, if a man take of you, if a man exalt him-were come to him out of every self, if a man smite you on the city, he spake by a parable: face. I speak as concerning re- A sower went out to sow his proach, as though we had been feed: and as he fowed, fome weak: howbeit, whereinfoever fell by the way-fide, and it was any is bold (I speak foolishly) troden down, and the fowls of I am bold also. Are they He, the air devoured it. And some brews? fo am I: are they Ifra- fell upon a rock, and as foon as elites? fo am I: are they the it was fprung up, it withered feed of Abraham? so am I: are away, because it lacked moithey ministers of Christ? (I sture. And some fell among speak as a sool) I am more: thorns, and the thorns sprang in labours more abundant; in up with it, and choked it. stripes above measure; in pri- And other fell on good ground, fons more frequent; in deaths and sprang up, and bare fruit oft. Of the Jews five times an hundred-fold. And when he received I forty stripes save one. had said these things, he cried. Thrice was I beaten with rods, He that hath ears to hear, let once was I stoned, thrice I him hear. And his disciples suffered shipwrack; a night asked him, saying, What might deep: in journeying often; in Unto you it is given to know perils of waters; in perils of the mysteries of the kingdom

The epiftle. 2 Cor. xi. 19. Jesus Christ, which is blessed TE suffer fools gladly, see- for evermore, knoweth that I

and a day I have been in the this parable be? And he faid, robbers; in perils by mine own of God: but to others in paracountrymen; in perils by the bles; that feeing they might not heathen; in perils in the city; fee, and hearing they might in perils in the wilderness; in not understand. Now the paraperils in the sea; in perils a- ble is this: The seed is the mong false brethren: in wea- Word of God. Those by the riness and painfulness; in way-side, are they that hear; watchings often; in hunger then cometh the devil, and takand thirst; in fastings often; eth away the word out of their in cold and nakedness; besides hearts, lest they should believe, those things that are withour, and be saved. They on the that which cometh upon me rock, are they, which when daily, the care of all the church- they hear, receive the word with es. Who is weak, and I am not joy; and these have no root. weak? who is offended, and I which for a while believe, burn not? If I must needs glory, and in time of temptation fall I will glory of the things which away. And that which fell aconcern mine infirmities. The mong thorns, are they, which God and Father of our Lord when they have heard go forth,

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Lent.

The collect. ake. Amen.

Hough I speak with the these is charity.

tongues of men and of The gaspel. 8. Luke xviii. 31.

th, and are choked with is not eafily provoked, thinketh res, and riches, and pleasures no evil, rejoiceth not in intthis life, and bring no fruit quity, but rejoiceth in the perfection. But that on the truth: beareth all things, bean honest and good heart, things, endureth all things, wing heard the word, keep Charity never faileth: but wheand bring forth fruit with ther there be prophecies, they shall fail; whether there be tongues, they shall cease; whehe funday called Duinguagest- ther there be knowledge, it shall ma, or the next funday before vanish away. For we know in part, and we prophely in part. But when that which is perfect Lord, who hast taught is come, then that which is in us, that all our doings part shall be done away. When vithout charity are nothing I was a child, I fpake as a child, orth; fend thy holy Ghost, I understood as a child, I thought nd pour into our hearts that as a child; but when I became nost excellent gift of charity, a man, I put away childish he very bond of peace, and of things. For now we see through Il virtues; without which who a glass darkly; but then face oever liveth, is counted dead to face: now I know in part; pefore thee. Grant this for but then shall I know even as thine only Son Jesus Christs also I am known. And now abideth faith, hope, charity, The epifile. 1 Cor. xiii. 1. these three, but the greatest of

angels, and have not charity, THEN Jesus took unto him I am become as sounding brass, The twelve, and said unto or a tinkling cymbal. And them, Behold we go up to Je-though I have the gift of pro-rusalem, and all things that are phecy, and understand all my- written by the prophets consteries, and all knowledge; and cerning the Son of man, shall though I have all faith, so that be accomplished. For he shall I could remove mountains, and be delivered unto the Gentiles, have no charity, I am nothing, and shall be mocked, and soite-And though I bestow all my fully entreated, and spitted on a goods to feed the poor, and and they shall scourge him, and though I give my body to be put him to death: and the third burned, and have not charity, day he shall rise again. And it profiteth me nothing. Cha- they understood none of these rity fuffereth long, and is kind; things: and this faying was hid charity envieth not; charity from them, neither knew they vaunteth not itself, is not puf- the things which were spoken. fed up, doth not behave itself And it came to pass, that as he unfeemly, feeketh not her own, was come nigh unto Jericho, a

certain

certain blind man fat by the For the epifele. Joel ii. 12. way-fide begging: and hearing TURN ye even to me, fait the multitude pass by, he asked T the Lord, with all you what it meant. And they told heart, and with fasting, an him, that Jesus of Nazareth with weeping, and with moun paffeth by. And he cried, fay- ing. And rent your heart, and ing, Jefus, thou fon of David, not your garments, and turn have mercy on me. And they unto the Lord your God: fo which went before rebuked he is gracious and merciful him, that he should hold his slow to anger, and of great peace: but he cried fo much kindness, and repenteth him of the more, Thou fon of David, the evil. Who knoweth if he have mercy on me. And Jefus will return and repent, and flood and commanded him to leave a bleffing behind him, be brought unto him; and even a meat-offering, and a when he was come near, he drink-offering unto the Lord asked him, faying, What wilt your God? Blow the trumper thou that I should do unto in Zion, sanctify a fast, call a thee? And he faid, Lord, that folemn affembly, gather the I may receive my fight. And people, fanctify the congrega-Jesus said unto him, Receive tion, assemble the elders, gathy fight; thy faith hath laved ther the children, and those him, glorifying God: and all chamber, and the bride out of the people, when they faw it, her closet; let the priests, the

called Ashwednesday.

The collect. are penitent; create and make The gofpel. S. Matth. vi. 16.

hich C ard th r you arth, oth co reak t hea here thee. And immediately he re- that fuck the breafts; let the ceived his fight, and followed bridegroom go forth of his gave praise unto God. ministers of the Lord, weep - between the porch and the The first day of Lent, commonly altar, and let them fay, Spare thy people, O Lord, and give not thine heritage to reproach, A Lmighty and everlasting that the heathen should rule over God, who hatest nothing them; wherefore should they that thou hast made, and dost fay among the people, Where is forgive the fins of all them that their God?

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in us new and contrite hearts; WHEN ye fast, be not as that we worthily lamenting our the hypocrites, of a fad fins, and acknowledging our countenance : for they difwretchedness, may obtain of figure their faces, that they thee, the God of all mercy, may appear unto men to fait. perfect remission and forgive- Verily I say unto you, they ness, through Jesus Christ our have their reward. But thou Lord. Amen. when thou fastest, anoint thine head, and wall, thy face, that This collect is to be read every thou appear not unto men to day in Lent, after the collect fast, but unto thy Father which appointed for the day, is in fecter, and thy Father which

hich feeth in fecret, shall re- by knowledge, by long-sufferfor eart be also.

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The first sunday in Lent. The collect.

O Lord, who for our fake didit fast forty days and Lord, who for our fake things. orty nights; Give us grace to ife fuch abstinence, that our end. Amen.

The epiftle. 2 Cor. vi. I.

ings, in faltings; by pureness, high mountain, and shewerk

ard thee openly. Lay not up ing, by kindness, by the holy r yourselves treasures upon Ghost, by love unseigned, by ith, where moth and rust the word of truth, by the power oth corrupt, and where thieves of God, by the armour of rightreak through and steal. But reousness on the right hand, y up for yourselves treasures and on the left, by honour and heaven, where neither moth diffionour, by evil report and or fust doth corrupt, and good report: as deceivers, and there thieves do not break yet true; as unknown, and yet brough nor steal. For where well known; as dying, and beour treasure is, there will your hold, we live; as chattened, and not killed; as forrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all

> The gofpel. S. Matth. iv. 1. THen was Jesus led up of

the spirit into the wilderlesh being subdued to the spirit, neis, to be tempted of the devil. we may ever obey thy godly And when he had fasted forty motions in righteousness and days and forty nights, he was true holiness, to thy honour and afterward an hungred. And glory; who livest and reignest when the tempter came to him with the Father and the holy he faid, If thou be the Son Ghost, one God, world without of God, command that these stones be made bread. But he answered and said. It is writ-WE then as workers toge- ten, Man shall not live by bread ther with him, beseech alone, but by every word that you also, that ye receive not proceedeth out of the mouth of the grace of God in vain. (For God. Then the devil taketh he faith, I have heard thee in a him up into the holy city, and time accepted, and in the day fetteth him on a pinnacle of of falvation have I succoured the temple, and faith unto him. thee: behold, now is the ac- If thou be the Son of God, cart cepted time, behold, now is thyself down, for it is written, the day of salvation) Giving He shall give his angels charge no offence in any thing, that concerning thee, and in their the ministry be not blamed; hands they shall bear thee up, but in all things approving our-lest at any time thou dash thy selves as the ministers of God, foot against a stone. Jesus said in much patience, in afflictions, unto him, It is written again, in necessities, in distresses, in Thoushalt not tempt the Lord stripes, in imprisonments, in thy God. Again the devil taktumults, in labours, in watch- eth him up into an exceeding

him all the kingdoms of the cause that the Lord is the world, and the glory of them; avenger of all fuch, as we all and faith unto him, All these have forewarned you and tell things will I give thee, if thou fied. For God hath not called wile fall down and worthip me. us unto uncleanness, but unto Then faith Jesus unto him, Get holinels. He therefore that de thee hence, Saran; for it is spiseth, despiseth not man, bu written, Thou halt worthip the God, who hath also given unt Lord thy God, and him only us his holy Spirit. shalt thou serve. Then the devil leaveth him, and behold, TEius went thence, and depart angels came and ministered unto him.

The second funday in Lent. The collect.

A that we have no power of vid; my daughter is grievoully ourselves to help ourselves; vexed with a devil. But he an keep us both outwardly in our fwered her not a word. And his bodies, and inwardly in our disciples came and besought souls; that we may be desended him, saying, Send her away, from all advertities which may for the crieth after us. But he happen to the body, and from answered and faid, I am not sent all evil thoughts which may but unto the loft sheep of the affault and hurt the soul, house of Israel. Then came the through Jefus Christ our Lord. and worshipped him, saying, Amen-

The epiftle. 1 Theff. iv. 1. WE befrech you, brethren, rake the childrens bread, and to and exhort you by the cast it to dogs. And she faid, Lord Jefus, that as ye have re- Truth, Lord; yet the dogs eat ceived of us how you ought to of the crumbs which fall from walk and to please God, so ye their masters table. Then Jesus would abound more and more. answered and faid unto her, O For ye know what command- woman, great is thy faith: be ments we gave you by the Lord it unto thee even as thou wilt. Jefus. For this is the will of And her daughter was made God, even your fanctification, whole from that very hour. that we thould abitain from fornication: that every one of you should know how to possess

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The gospel. S. Matth. xv. 21. d into the coasts of Tyr and Sidon. And behold, woman of Canaan came out o the fame coafts, and cried unto him faying, Have mercy of Lmighty God, who feeft me, O Lord, thou fon of Da Lord, help me. But he answered and faid, It is not meet to

> The third Sunday in Lent. The collect.

his vessed in fanctification and WE beseech thee, almigh-honour; not in the lust of concupifcence, even as the Gentiles hearty defires of thy humble which know not God: that no fervants; and firetch forth the man so beyond, and defraud right hand of thy Majesty to be his brother in any matter, be- our defence against all our ene-

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mies, through Jesus Christ out The gospel. S. Luke xi. 14. Lord. Amen.

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od, as dear children; and was gone out, the dumb spake; wilk in love, as Christ also and the people wondered. But hath loved us, and hath given some of them faid, He casteth himself for us, an offering and out devils through Beelzebub. a facrifice to God for a sweet- the chief of the devils. And fmelling favour. But fornica- others tempting him, fought of tion and all uncleanness, or co- him a fign from heaven. But verousness, let it not be once he knowing their thoughts, said named amongst you, as become unto them, Every kingdom dieth faints: neither filthiness, vided against itself, is brought nor foolish talking, nor jesting, to desolation; and a house diwhich are not convenient; but vided against a house falleth. rather giving of thanks. For If Satan also be divided against this ye know, that no whore- himself, how shall his kingdom monger, nor unclean person, stand? because ye say that I nor covetous man, who is an cast out devils through Beelze-idolater, hath any inheritance bub. And if I by Beelzebub in the kingdom of Christ, and cast out devils, by whom do of God. Let no man deceive your sons cast them out? thereyou with vain words: for be- fore shall they be your judges, cause of these things cometh But if I with the singer of God the wrath of God upon the children of disobedience. Be kingdom of God is come upon not ye therefore partakers with you. When a ftrong man armed them; for ye were fometimes keepeth his palace, his goods are darkness, but now are ye light in peace; but when a stronger in the Lord: walk as children of light (for the fruit of the righteousness, and truth) provthe Lord. And have no fellowship with the unfruitful works them: for it is a shame even to speak of those things which are done of them in fecret. are made manifest by the light: for wharfoever doth make manifest, is light. Wherefore he faith, Awake thou that fleepest, and arife from the dead, and Christ thall give thee light,

TEfus was casting out a devil, The epifile. Ephes. v. 1. and it was dumb. And it DEye therefore followers of came to pass, when the devil cast out devils, no doubt the than he shall come upon him, and overcome him, he taketh Spirit is in all goodness, and from him all his armour wherein he trusted, and divideth his ing what is acceptable unto spoils. He that is not with me, is against me : and he that gathereth not with me, fcarterof darkness, but rather reprove eth. When the unclean spirit is gone out of a man, he walketh through dry places, feeking rest: and finding none, he faith. But all things that are reproved I will return unto my house whence I came out. And who he cometh, he findeth it to and garnished. Then goeth and taketh to him seven other spirits more wicked than him felf, and they enter in, and dwell there; and the last state than the which hath an husband of that man is worse than the Now we, brethren, as Isaa he h first. And it came to pass as was, are the children of produce he spake these things, a certain miss. But as then he that we disci he spake these things, a certain mile. But as then he that we show woman of the company lift up born after the sless, persecute down her voice, and said unto him, him that was born after the small blessed is the womb that bare spirit; even so it is now. No sless him that was born after the small blessed in the said blessed i thee, and the paps which thou vertheless, what saith the Scrip his hast sucked. But he said, Yea, ture? Cast out the bond woman frag rather bleffed are they that hear and her fon; for the fon of the thin

The fourth Sunday in Lent. The collect.

Rant, we beseech thee, al- but of the free. I mighty God, that we who The gofpel. S. John vi. 1.

lefus the Word of God, and keep it. bond-woman thall not be hel gatt So then, brethren, we are no frag children of the bond-woman low

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cat for our evil deeds do worthily TEfus went over the fea of the deferve to be punished, by the Galilee, which is the fea of Jed comfort of thy grace may mer- iberias. And a great mul tru comfort of thy grace may mer- liberias. And a great mul tru cifully be relieved, through our titude followed him, because con Lord and Saviour Jesus Christ. they saw his miracles which he did on them that were diseased. The epiftle. Gal. iv. 21. And Jesus went up into a mountain Tell me, ye that desire to be tain, and there he sit with his under the law, do ye not disciples. And the passover, a hear the law? For it is written feast of the Jews, was night that Abraham had two sons with the second state. that Abraham had two sons, When Jesus then lift up his the one by a bond-maid, the eyes, and faw a great company other by a free-woman. But he come unto him, he faith unto who was of the bond-woman, Philip, Whence shall we buy was born after the flesh; but he bread, that these may eat? of the free-woman, was by pro- (And this he faid to prove him mile. Which things are an al- for he himself knew what he legory: for these are the two would do) Philip answered him, covenants; the one from the Two hundred peny-worth of mount Sinai, which gendereth bread is not sufficient for them, to bondage, which is Agar, that every one of them may For this Agar is mount Sinai take a little. One of his disciin Arabia, and answereth to ples, Andrew, Simon Peters Jerusalem, which now is, and brother, saith unto him, There is in bondage with her children. is a lad here, which hath five But Jerusalem, which is above, barley-loaves, and two small is free; which is the mother of fishes: but what are they among us all. For it is written, Re- so many? And Jesus said, Make joice, thou barren that bearest the men sit down. Now there not; break forth and cry, thou was much grass in the place. that travailest not : for the deso- So the men sat down, in num-late hath many more children ber about sive thousand. And Telus

refus took the loaves, and when the blood of Christ, when s much as they would. When diving God? And for this cause thing be loft. Therefore they transgretlions that were under heigathered them together, and the first testament, they which filled twelve baskets with the are called might receive the profragments of the five barley mile of eternal inheritance man loaves, which remained dover to The gofpel. S. John will 46 ea of Jesus did, said, This is of a believe me? He that is of God,

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thy great goodness they may be and ye do dishonour me. And

The epiftle. Hebr. in 115 faying, he shall never fee death, come, by a greater and more devil. A braham visidead, and perfect tabernacle, not made the prophets; and thou layelf, the blood of goats and calves, thou greater than our father but by his own blood he en- Abraham, which is dead? and tered in once linto the holy the prophets are dead; whom place, having obtained eternal makeforthou thyfelfr Jefus anredemption for usin For if the (wered) Af I shortour mylest. blood of bulls and of goats, my honour is nothing bit is my sprinkling the unclean, sancti- whom ye say, that he is fieth to the puritying of the God: yet ye have not known fieth; how much more thall him; but I know him; and if

he had given thanks, he differ through the eternal Spirit ofbuted to the disciples, and the sered himself without spot to disciples to them that were set God, purge your conscience hown and likewise of the fishes from dead works to serve the they were filled, he faid unto he is the Mediator of the new his disciples. Gather up the testament, that by means of fragments that remain, that no death, for the redemption of the

and above unto them that thad Efus faid, Which of you concaren Then these men, when winceth me of sin And if they had seen the miracle that I say the truth, why do ye not mul truth that prophet that should heareth Gods words : ye thereare not of God. Then answered The fifth funday in Lent. the Jews, and faid uncochim. and the collections situity Say we not well, that thou are WE befeech thee, almight a Samaritan, and that a devil ? look upon thy people; that by devil; but I honour my Rather governed and preserved ever- I seek not mine own glory: more, both in body and foul, there is one that feeketh and through Jefus Christ our Lord, judgeth. Verily verily Infay Amen, tit of short attent to its funto you, If a man keep my Hrift being come an high Then faid the Jews unto thim. prication good things to Now we know that thou half with hands, that is to fay, not If a man keep my faying, he of this building, neither by shall never talte of death. Art and the affice of an heifer Father that honoureth me, of

thould flay, I know then not, I which is above every mame thall be a did like unto you: that in the name of Johnston but T know him, and theep this described down of abires Taving V on facher Abraham theaven and things in carti rejoiced to Ice my day, and he whings under the with a and who faw it, and was glad. Then every tongue thould confess the Yaid the Jews unto him, Thou Jefus Chaite is Lottly to the glo art not ver fifty years old, and sy of God the Rather. haft thou feen Abraham I Jefus The gofpel. S. Matth. xxvii. faid anto them, Verily, verily I A7HEN the morning was fay unto you. Before Abraham was I am. Then took they up thones to cast at him ! but Telus hid himfelt and went out of puthim to death hand when Rice find, Which signed Sign

The Sunday next before Eaffer. to a The collect and we

A Lamighty and everlatting God, who of thy tender Boyc rowards mankind, haft fent thy Son our S viour Jefus Chait on take upon him out fieth, and na foffer death upon the groß, the fulfer death inpon the gross, figured; in abant have betrayed that all omen thould replay the innocentified. And they the example of his great humi- faid a What is other to us I fee Bits: mercifully grant, that we shou to that. And he cast down marboth follow the example of the pieces of filver in the semhis patience, and also be made ple, and departed and went partakets of his refusection, and hanged thimself | And the through the fame Jefus Christ chief priests took the silver pie our Lord. Amen.

The epiftle | Phil. ii. 5. T roopur them into the measury ET this mind be in you, because it is the pride of blood Jefus: who being in the form bought with them the aporof God, thought it not robbery ters field, to bury flangers in of God, thought it not rootery ters acid, to be equal with God; but made Wherefore that field westerlied, to be equal with God; but made The field of blood into this nook upon him the form of a day of Thee was fulfill

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come, rall the chie pricits and elders of the people took comifel against dufis to they had bound hims vehey led him away; and delivered him to Pontius Pilace the governor Then Judas, who had betraved him, when he faw that he was condemned sepented himself and brought again the thirty pieces of vilue to the chie priefts and olders dying, I have ces, and faid, It is not bowful for which was also in Christ And they cook counsel, and dervant, and was made in the which was spokennbyn dremy likeness of men : and being the prophet skying vand they d in fashion as a man, he cook the thirty pieces of filver; numbled himfelf, and became the price of him that was vaobedient unto death, even the lued, whom they of the children of the cross. Wherefore dren of liesel did value, and God also hath highly exalted gave them for the potters field, bim, and given him a pame, as the Lord appained his and And lefus food before the go that he could prevail nothing, vernor; and the governor ask- but that rather a tumult was ed him, faying, Art thou the made, he took water, and washking of the lews? And Jefus ed his hands before the multifaid unto him, Thou fayest tude, saying, I am innocent of And when he was accused of the blood of this just person: the chief priests and elders, he see ye to it. Then answered answered nothing. Then faith all the people, and faid, His Pilace unto him, Hearest thou blood be on us, and on our not how many things they wit- children. Then released he Baness against thee? And he an- rabbas unto them : and when fwered him to never a word, he had fourged Jefus, he do informed that the governor livered him to be crucified. marvelled greatly Now at that Then the foldiers of the goverfeath the governor was wont to not took Jeius into the release unto the people a prison- mon hall, and garnered release unto the people a prison mon hall, and gamered prito ery whom they would. And him the whole band of toldthey had then a notable prison- ers. And they htripped min er, called Barabbas. Therefore and pur on him a Carlet robe when they were gathered to- And when they had platted gether, Pilate faid unto them, crown of thoms, they put to whom will be that I release upon his head, and a reed in innto you? Sarabbas, or Jeius, his right hand; and they bowwhich is called Christ Por he ed the knee before him, and knew that for easy they had mocked him, faying, Hair, kin delivered him. When he was of the Jews. And they fair u fer down on the judgement-feat, on him, and rook the feed, an his wife fent unto him, Civing, Imore him on the head. And Have then nothing to do with after that they had mocked shar just man : for I have fuf him, they took the robe of forced many things this day in a from him, and put his own dream because of him. But the rasment on him; and led him chief priofits and clders perfuad- away to crucify him. And as ed the multitude that they they came out, they found a should ask Barabbas, and de man of Cyrene, Simon by fivered and faid unto them, bear his cross. And when the faid, Barabbas. Pilate faith un- place of a skull, they gave him to them, What shall I do then vinegar to drink, thing Christ? They all say unto him, thereof, he would not drink Let him be crucified. And the And they crucified him, governor faid, Why, what evil parted his garments, car hath he done ? But they cried lots? that it might be fu but the more, faying, Let him which was spoken by the be crucified. When Pilate law phet, They parted my

stroy Jesus. The governor an name: him they compelled to mether of the twain will be were come unto a place call at I release unto you? They Golgotha, that is to the with lefus, which is called gall and when he had taffed D 2

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ments among them, and upon with a loud voice, yielded up crucified with him: one on the came out of the graves, after right hand, and another on his refurrection, and went into the left. And they that passed the holy city, and appeared unby reviled him, wagging their to many. Now when the centuheads, and faying, Thou that rion, and they that were with destroyest the temple, and him, watching Jesus, saw the buildest it in three days, save earthquake, and those things thyfelf; if thou be the Son of that were done, they feared God, come down from the cross. greatly, saying, Truly this was mocking him, with the scribes and elders faid, He faved others, Monday before Eafter. himself he cannot save: if he For the epistle. Isai. Ixiii. I. be the king of Israel, let him WHO is this that cometh now come down from the cross, W from Edom, with died and we will believe him. He garments from Bozrah? this trufted in God; let him deliver that is glorious in his apparel. him now if he will have him: travelling in the greatness of for he faid, I am the Son of his strength? I that speak in God. The thieves also which righteousness, mighty to save, were crucified with him, cast Wherefore are thou red in thine the same in his teeth. Now apparel, and thy garments like from the fixth hour there was him that treadeth in the wine darkness over all the land, unto fat? I have troden the wineninth hour Jesus cried with a there was none with me: for I loud voice, saying, Eli, Eli, lama will tread them in mine anger, My God, my God, why haft and their blood shall be sprinknegar, and put it on a reed, and and I wondered that there was

my vesture did they cast lots, the ghost. And behold, the vail And fitting down, they watch- of the temple was rent in twain, ed him there; and fet up over from the top to the bottom, and his head his accusation written, the earth did quake, and the THISISJESUS THE rocks rent, and the graves were KING OF THE JEWS. opened, and many bodies of Then were there two thieves faints which flept, arose, and do

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the ninth hour. And about the press alone, and of the people Jabachthami? that is to fay, and trample them in my fury, thou forfaken me? Some of led upon my garments, and I them that stood there, when will stain all my raiment. For they heard that, faid, This man the day of vengeance is in mine calleth for Elias. And straight- heart, and the year of my reway one of them ran, and took deemed is come. And I looked, a founge, and filled it with vi- and there was none to help; gave him to drink. The rest none to uphold : therefore faid, Let be, let us fee whether mine own arm brought falva-Elias will come to fave him, tion unto me, and my fury it lefus, when he had cried again upheld me. And I will tread down

down the people in mine an thy holinels, and of thy glory : ger, and make them drunk in Where is thy zeal, and thy my fury, and I will bring down ftrength, the founding of the their strength to the earth. I bowels, and of thy mercies to will mention the loving kind wards me? are they reftrained? nelles of the Lord, and the Doubtless thou are our Father, praises of the Lord, according though Abraham be ignorant to all that the Lord hath be- of us, and Ifrael acknowledge flowed on us, and the great us not : thou, O Lord, art our goodness towards the house of Father, our Redeemer, thy Israel, which he hath bestowed name is from everlatting, O on them, according to his mer- Lord, why haft thou made us cies, and according to the mult to err from thy ways? and titude of his loving kindnesses, hardened our heart from thy For he faid, Surely they are my fear? Return, for thy fervants people, children that will not fake, the tribes of thine inherilie: fo he was their Saviour. In tance. The people of thy holiall their affliction he was af nels have possessed it but a little flicted, and the angel of his pre- while : our adversaries have sence saved them: in his love, troden down thy fanctuary. and in his pity he redeemed We are thine, thou never bareft them, and he bare them, and rule over them; they were not catried them ell the days of old. called by thy name. In the days But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then of unleavened bread: and the he remembered the days of old, Moses, and his people, faying, fought how they might take Where is he that brought them him by craft, and put him to up out of the sea, with the death. But they said, Not on thepherd of his flock? Where the feast-day, lest there be an is he that put his holy Spirit uprore of the people. And being within him? that led them by in Bethany, in the house of Sithe right hand of Moses, with months leper, as he sat at meat, his glorious arm, dividing the there came a woman having an water before them, to make alabaster-box of ointment of make thyself a glorious name, three hundred pence, and have Look down from heaven, and been given to the poor. And behold from the habitation of they murmured against her. B XI:

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The gofpel. S. Mark xiv. r. A FTER two days was the feast of the passover, and chief prietts and the ferihes himself an everlasting name? spikenard, very precious, and That led them through the the brake the box, and poured deep as an horse in the wilder- it on his head. And there were ness, that they should not stum- some that had indignation ble? As a beaft goeth down into within themselves, and said, the valley, the Spirit of the Why was this waste of the Lord caused him to rest: so ointment made? For it might didft then lead thy people, to have been fold for more than

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And Jesus said, Let her alone, he cometh with the twelve. why trouble ye her I the bath And as they fat, and did eat, wrought a good work on me. Jefus faid, Verily I fay unto for ye have the poor with you you, one of you which earalways, and whensoever ye will, eth with me, shall berray mer ye may do them good: but me And they began to be forrowye have not always. She hath ful, and to fay unto him one done what the could: the is by one Is it I? And another come aforehand to anoint my faid, Is it 17 And he answered body to the burying. Verily I and faid unto them, It is one by unto you, Wherefoever of the twelve that dippeth this gospel shall be preached with me in the dish. The throughout the whole world, Son of man indeed goeth, as this also that the hath done it is written of him : but wo to shall be spoken of, for a memo, that man by whom the Son of rial of her. And Judas Isca- man is betrayed; good were it riot, one of the twelve, went for that man if he had never anto the chief priefts, to betray been born. And as they did him unto them. And when eat, Jesus took bread, and blef-

they heard it, they were glad, fed, and brake it, and gave to and promised to give him mothem, and faid, Take, eat : ney. And he fought how he this is my body. And he took might conveniently betray him, the cup, and when he had giv-And the first day of unleavened en thanks, he gave it to them: bread, when they killed the and they all drank of it. And passover, his disciples said un- he said unto them, This is my to him. Where wilt thou that blood of the new testament, we go and prepare, that then which is thed for many. Verimayeft eat the paffover? And ly I iay unto you, I will drink he sendeth forth two of his di- no more of the fruit of the vine, sciples, and saith unto them, until that day that I drink it Go ye into the city, and there new in the kingdom of God. shall meet you a man bearing And when they had fung an a pitcher of water: follow him, hymn, they went out into the And wherefoever he shall go mount of Olives, And Jefus in, fay ye to the good-man of faith unto them, All ye shall the house, The Master saith, be offended because of me this Where is the guest-chamber, night : for it is written, I will where I shall car the passover smite the shepherd, and the with my disciples? And he sheep shall be scattered. But will show you a large upper after that I am tifen, I will go room furnished and prepared: before you into Galilee But there make ready for us. And Peter faid unto him, Although his disciples went forth, and all shall be offended, yet will came into the city, and found not I. And Jesus saith unto as he had said unto them: him, Verily I say unto thee, and they made ready the past that this day, even in this night, over. And in the evening before the cock grow twice,

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thou fhall deny me thrice. But and wich kim a great multitude he forlish the more webemently, with fwords and staves from the If I should die with thee. I will chief priests, and the scribes not deny thee in any wife, and the elders. And he that Likewife also faid they all. And berrayed him, had given themthey came to a place which a token, faying. Whomfoever was mamed Gertifemane and I shall kiss that fame is he w he faith to his disciples, Sit ye take him, and lead him away here, while I shall pray, And safely. And as soon as he was he taketh with him Peter, and come, he goeth ftraightway to James, and John, and began him, and faith, Matter, matter to be fore amazed, and to be and kiffed him. And they very heavy, and faith unto laid their hands on him, and them. My foul is exceeding took him. And one of them: forrowful unto death; tarry ye that flood by, drew a fword, here, and watch. And he went and smore a servent of the high forward a little and fell on the priest, and our off his ear. And ground, and prayed than if it Jefus answered and faid unto were possible the hour might them. Are ye come out as a puls from him. And he faid, guinft a thief, with fwords and Abha, Father; all things are with staves to take me? I was possible anto thee; take away daily with you in the temple, this cup from me nevertheless, teaching, and re took me note not what I will, but what thou but the Scriptures must be fulwilt. And he cometh, and find filled. And they all forfook eth them fleeping, and faith him and fled And there folone hour ? Watch ve, and pray, his naked body; and the young left ve enter into temptation : men laid hold on him. And he he went away, and prayed, and led Jefus away to the high thein lafleep again (for their and the elders, and the feribes, eyes were heavy) neither wift an i Peter followed him afar off

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unto Perer, Simon, fleepelt lowed him a certain young many thou? couldest not thou watch having a linen cloth cust about the spirit truly is ready, but lest the linen cloth, and fled the fich is weak. And again from them naked. And they spake the fame words. And priest and with him were afwhen he recurred he found fembled all the chief pricits they what to answer him And even into the palace of the he cometh the third time, and high priest; and he for with the faith unto them. Sleep on now, fervants, and warmed himself az and take your rest: it is enough, the fire. And the chief priefts the hour is come; behold, the and all the counsel fought for Son of man is betrayed into witness against Jesus, to pur the hands of finners. Rife up, him to death, and found none. lorius gold lo, he that betrayeth For many bearfalfe winness athe is at hand, And immedia gainst him, but their witness arche, while he wer spake, come agreed not together. And there but Julias one of the twelve, arous certain, and base falle D 4

Tuelday before TASTER.

heard him fay, I will deftroy are one of them ofor thou are this temple that is made with a Galilean, and thy speech ahands, and within three days I greeth thereto. But he began will build another made without to curse and to swear, saying, hands. But neither fo did their I know not this man of whom witness agree together. And ye fpeak And the second time the high priest stood upmin the the cock crew land Peter delmidft, and asked Jefus, faying, led to mind the word that Jefus Answerest thou nothing? what said unto thim, Before the cock is it which these witness against crow twice, thou shalt deny me thee? But he held his peace, thrice, And when he thought the high priest asked him, and faid unto him, Art thou the Tuefday before Easter ward. Christ, the Son of the Bleffed ? . For the epiftle. d Ifaiah de 5000 And Jefus faid, I am mand ye HE Lord God hath opened thall fee the Son of man fitting mine ear, and I was more on the right hand of power, and rebellious, neither turned away coming in the clouds of hear back. I give my back to the ven. Then the high priest rent smiters, and my cheeks to them his clothes, and faith, What that plucked off the hair: I need we any further witnesses thid not my face from shame condemned him to be guilty of notabe confounded the therefore death. And fome began to have lifet my face like a flint fait on him, and to cover his and loknow that I shall not be face, and to buffet him, and to ashamed. He is near that jufay unto him, Prophely and Stiffeth me, who will contend the fervants did ftrike him with with me ? let us ftand togethe palms of their hands. And ther who is mine advertary? lace, there cometh one of the hold, the Lord God will help himfelf, the looked upon him, wax old as a garment the a little after, they that stood by your fire, and in the sparks that

witness against him, laying We saidlagain to Peters Surely thou

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ye have heard the blafphemy and spitting. For the Lord God what think ye? And they all will help me, therefore shall I as Peter was beneath in the par let him come near to me. Bemaids of the high prieft; and me; who is he that shall noonwhen the faw Peter warming demn me? Lo, they all shall and faid. And thou also wart moth shall car them up. Who with Jefus of Nazareth. But is among you that feareth the he denied, faying, I know not, Lord, that obeyeth the voice of neither understand I what thou his servant, that walketh in faveft. And he went out into darkness, and hath no light? the porch, and the cock orew. Let him truth in the name of the And a maid faw him again, Lord, and flay upon his God. and began to fay to them that Behold, all ye that kindle a fire. stood by, This is one of them that compais yourselves about And he denied it again. And with sparks, walk in the light of down in forrow.

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held a confultation with the el- vered Jesus, when he had scourgders and scribes, and the whole ed him, to be crucified. council, and bound Jesus, and the soldiers led him away into carried him away, and deliver- the hall, called Presorium, and ed him to Pilate. And Pilate they call together the whole asked him, Art thou the king band. And they clothed him of the Jews? And he answer with purple, and platted a ing, faid unto him, Thou fayeft crown of thorns, and put it ed him of many things: but he salute him, Hail, king of the answered nothing. And Pilate Jews. And they smote him on asked him again, saying, An- the head with a reed, and did swerest thou nothing? behold spit upon him, and bowing their how many things they witness knees, worshipped him. And against thee: But Jesus yet an when they had mocked him, swered nothing: so that Pilate they took off the purple from marvelled. Now at that feast him, and put his own clothes on he released unto them one pri- him, and led him out to crufoner, whomfoever they defired, cify him. And they compel And there was one named Ba- one Simon, a Cyrenian, who

ye have kindled. This shall ye them, Why, what evil hath he have of mine hand, ye shall lie done? And they cried out the more exceedingly, Crucify The gofpel. S. Mark xv. 1: him. And fo Pilate, willing to A ND ftraightway in the content the people, released morning the chief priefts Barabbas unto them, and deli-And the chief priefts accus- about his head, and began to rabbas, which lay bound with passed by, coming out of the them that had made infutre- country, the father of Alexanction with him, who had com- der and Rufus, to bear his cross mitted murder in the infurre- And they bring him unto the ction. And the multitude cry- place Golgotha, which is, being aloud, began to defire him ing interpreted, the place of a to do as he had ever done unto skull. And they gave him to them, But Pilate answered drink wine mingled with myrch, them, saying, Will ye that I but he received it not. And release unto you the king of when they had crucified him, the Jews? (for he knew that they parted his garments, castthe chief pricits had delivered ing loss upon them, what every him for envy) But the chief man should take. And it was pricits moved the people, that the third hour, and they crucifihe thould rather release Barab- ed him. And the superscription bas unto them. And Pilate of his acculation was written answered, and said again unto over, THE KING OF them, What will ye then that THE JEWS. And with him I shall do unto him whom ye they crucify two thieves; the call the king of the Jews? And one on his right hand, and the they cried out again, Crucify other on his left. And the form-him. Then Pilate faid unto ture was fulfilled, which faith,

And he was numbered with the cellity be the death of the testa-transgressors. And they that for: for a testament is of sorce passed by, railed on him, wag-Ah, thou that destroyest the temple, and buildeft it in three days, fave thyfelf, and come down from the cross. Likewife also the chief priests mocking, faid among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Bracl descend how from the cress, that we may see and believe. And they that were crucified with reviled him. And when him, the figth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jefus cried with a four voice, faying, Elai, Elai, lama fabachtbani, which is, being interpreted, My God, my God, why haft thou forfaken me? And some of them that stood by, when they heard it, faid, Behold, he calleth Ehas. And one ran, and filled a founge full of vinegar, and put it on a reed, and gave him to drink, flying, Let alone; let us fee whether Elias will come to take him down. And Jefus eried with a loud voice, and gave up the ghoft. And the vail of the temple was rent in twain. from the top to the bottom. And when the centurion which stood over against him, saw that he fo cried out, and gave up the ghoft, he faid, Truly this man was the Son of God.

Wednesday before Enften The epifile. Hebr. ix. 16. THERE a tellament is, there must also of pe-

after men are dead; otherwise it is of no strength at all, while the tellator liveth. Whereupen, neither the first restament was dedicated without blood. For when Moses hid fooken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scatlet wooll, and hy flop, and fprinkled both the book and all the people, faying. This is the blood of the roltament, which God hath enjoined unto you. Moreover, he both the raternacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without thedding of blood is no remillion. It was therefore no cellary, that the patterns of things in the heavens should be that the patterns of purified with thele; but the heavenly things themselves with better facrifices than their. For Christ is not entered into the holy places made with han is which are the figures of the true; but into heaven lifelf. now to appear in the presence of Ged for us : nor yet that he should offer himself often, as the high prich entereth into the holy place every year with blood of others for then must he have often fuffered lines the foundation of the world) but now once in the end of the world hath he appeared to put away fin by the factifice of himself. And as it is appointed And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the fins

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is called the passover. And the the kingdom of God And he chief prietts and scribes sought took the cup and give thanks, how they might kill him; for and faid, Take this, and divide they feared the people. Then it among yourselves. For I say entered Saran into Judas, fur-unto you, I will not drink of named Iscariot, being of the the fruit of the vine, until the number of the twelve. And he kingdom of God shall come. went his way, and communed And he took bread, and gave with the chief priefts and cap- thinks, and orake it and gave tains, how he might betray him unto them, faying, This is my unto them. And they were boly, which is given for you: glad, and covenanted to give this do in remembrance of me, him money. And he promised Likewise also the cup, after supand fought opportunity to be- per, faying. This cup is the new tray him unto them, in the ab- testament in my blood, which sence of the mutritude. Then is shed for you, Bur behold, came the day of unleavened the hand of him that betrayeth bread, when the passover must me, is with me on the table, be killed. And he sent Peter And truly the Son of man goeth and John, faying. Go, and pre- as it was determined; but wo pare us the paffover, that we unto that man, by whom he is

hat look for him, shall he ap- him. And he said unto them, ear me second time without With desire I have desired to in unto salvation. n unto falvation. ear this paffover with you, be-the goffel. S. Luke xxii. 1. fore I fuffer. For 1 fay unto Tow the feast of unleavened you, I will not any more eat bread drew nigh, which thereof, until it be fulfilled in may eat. And they said unto berrayed. And they began to him, Where wilt thou that we enquire among themselves prepare? And he said unto which of them it was that them, Behold, when ye are en-should do this thing. And there tered into the city, there shall a was also a strife among them, man meet you, bearing a pitch- which of them should be acthe house where he entereth in. said unto them, The kings of And ye shall fay unto the good- the Gentiles exercise lordship man of the house, The Matter over them; and they that ex-faith unto thee, Where is the ercise anthority upon them, are guest chamber, where I shall eat called benefactors. But ye shall the passiver with my disciples? not be so: but he that is great-And he shall shew you a large est among you, let him be as npper room furnished; there the younger; and he that is make ready. And they went chief, as he that doth serve. and found as he had fild unto For whether is greater, he that them : and they made ready fitteth at meat, or he that ferve the passiver. And when the eth? is not he that fitteth at hour was come, he fat down, meat I but I am among you as

he that serveth. Ye are they which have coatinued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones judging the twelve tribes of Ifrael. And the Lord fald, Simon, Simon, behold, Satan hath defired to have you, that he may life you as wheat: but I have prayed for thee, that thy faith fail hot; and when thou art converted, ftrengthen thy brethren. And he faid unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he faid unto them, When I fent you without purfe, and fcrip, and thoes, lacked ye any thing? And they faid, Nothing. Then faid he unto them, But now he that hath a purfe, let him take it, and likewise his scrip; and he that hath no fword, let him felf his garment, and buy one. For I fly unto you, that this that is written, must yet be accom-plished in me, And he was reckoned among the transgreffors: for the things concerning me have an end. And they faid Lord, behold, here are two Iwords. And he faid unto them. It is enough. And he came out and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye

about a stones cast, and kneek down, and prayed, faying F Peter when ther, if thou be willing, remoin d less, not my will, but thine be done. And there appeared a angel unto him from heave down tain by th ed u strengthening him. And being in an agony, he prayed mon earneftly; and his fweat wa man he d as it were great drops of blood falling down to the ground And when he role up from prayer, and was come to his disciples, he found them sleeping for forrow, and faid unto them, Why sleeping ? rise and prayers. Lko little and pray lest ye enter into tempta-tion. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jelus to kifs him. But Jelus laid unto him, Judas, betrayest thou the Son of man with a kifs? When they who were about him, faw what would follow, they faid unto him, Lord, shall we smite with the facted? And one of them imore the fervant of the high priest, and cut off his cight ear. And Jests answered, and said, Suffer ye thus far. And he roughed his ear, and healed him Then Jefus faid unto the chief priests and cap ains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye ifretched forth no hands against me: but this is your hour and the power of your hour, and the power of darkness. Then took they him, enter not into temptation. And and led him, and brought him he was withdrawn from them into the high priefts house, and Peter

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Peter followed afar off. And right hand of the power of when they had kindled a fire in God. Then thid they all, Are the midit of the hall, and were thou then the Son of God? And fat down together, Peter fat he faid unto them, Ye Tay that down among them. But a cer- Lam. And they faid, What tain maid beheld him, as he far need we may further witness to by the fire, and earnestly look for we outleves have heard of ed upon him, and faid, This his own mouth. man was also with him, And he denied him, flying, Woman, Thursday before Easter, old I know him not and after a The epistern Cor. xi. 17. little while another faw him and faid, Thou art also of them. And Peter faid, Man, I am not, you, come together not for the And about the space of one hour after, another confidently affirmed, faying, Of a truth this fellow also was with him; for there be divisions among you. he is a Galilean. And Peter faid, and I partly believe it. For there Man, I know not what thou fay- must be also herefies among eft. And immediately while he yet spake, the cock crew. And the Lord turned, and looked mong you. When ye come toupon Peter; and Peter remembered the word of the Lord how this is not to eat the Lords fund he had faid unto him, Before per. For in eating every one the cock crow, thou shalt deny taketh before other his own me thrice. And Peter went out supper and one is hungry, and and wept bitterly. And the men another is a drunken. What, that held Jefus, mocked him, have ye not houses to ear and and imore him. And when they to drink in ? or define we the had blindfolded him, they church of God; and thame ffrick him on the face, and ask- them that have not? What that! ed him, flying Prophely, who I fly to you? shall I praise you is it that smote thee? And ma- in this? I praise you not For I ny other things blasphemously have received of the Lord that spake they against him Aul which also I delivered unto of the people, and the chief same night in which he was be-

IN this that I declare unto Liyou, I praise you not s that better, but for the worke. For first of all, when ye come together in the church, I hear that you that they who are approve ed may be made manifest a gether therefore into one place. as foon as it was day, the cluers you, That the Lord Jefus, the priests and the feribes came to trayed took bread pand when gether, and led him into their he had given thanks, he brake council, faying, Art thou the ir, and faid, Take, eat this is Christ? Tell us. And he faid my body, which is broken for unto them, If I tell you, you you this do in remembrance will not believe. And if I also of me. After the same manner ask you you will not answer also he took the cup, when me, nor let me go. Hereafter he had fupped, faying, This shall the Son of man fit on the cup is the new testament in my

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blood; this do ye, as ofe as ye fierce, faying, He ftirreth up drink ic, in remembrance of me. the people, teaching through-For as often as ye can this bread out all Jewry, beginning from and drink this cup, ye do flew Galilee to this place. When Pi-the Lords death till he come late heard of Galilee, he asked Wherefore, wholoever that whether the man were a Galieat this bread, and drink this lean. And as foon as he knew cup of the Lord unworthily. shall be guilty of the body and blood of the Lord. But let a rod, who himself was also at man examine himself, and so terhimear of that bread, and drink of that cup. For he that eateth and drinketh unworthis ly, eateth and drinketh damnation to himfelf, nor discerning the Lords body. For this cause many are weak and fickly among you, and many fleep For if we would judge ourfelves, we should not be judge ed. But when we are judged, we are chaftened of the Lord. that we should not be condemned with the world. Wherefore, my brethren, when 'ye come together to eat, tarry one for another. And if any man

hey cong, A or 2 C he cit aft is willin gain that he belonged unto Herods 15:103 jurisdiction, he sent him to Hehim. the ti Jerusalem at that time. And hath. when Herod fiw Jefus, he was caule exceeding glad : for he was dethem Grous to fee him of a long feafon, because he had heard many things of him; and he hoped to have feen fome miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the chief prietts and scribes flood and vehemently accused him. And Herod with his men of war fet him at nought, and mocked him, and arayed him in a gorgeous robe, and fent him again to Pilate. And the fame day Pilate and Herod hunger, let him eat at home; were made friends together: that we come not together unto for before they were at enmity condemnation. And the rest between themselves. And Piwill I fer in order when I come. late when he had called roge-The goffel. S. Luke xxiii. 1. ther the chief priests and the HE whole multitude of rulers, and the people, faid unthem arose, and led him to them, Ye have brought this unto Pilate: And they began to man unto me, as one that peraccuse him, saying, We found verteth the people : and bethis fellow perverting the nati- hold, I having examined him on, and forbidding to give tri- before you, have found no fault bute to Cefar, faying, that he in this man touching those bimself is Christ a king. And things whereof ye accuse him ; Pilate asked him, saying, Arr no, nor yet Herod: for I fent thou the king of the Jews? you to him, and lo, nothing And he answered him and said, worthy of death is done unto Thou favelt it. Then faid Pilate him. I will therefore chaftife to the chief prietts, and to the him, and release him. For of people, I find no fault in this necessity he must release one many And they were the more unto them at the feaft. And they

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hey cried out all at once, faxng, Away with this man, and clease unto us Barabbas (who or a certain fedition made in he city, and for murder, was aft in prison) Pilate therefore willing to release Jesus, spike again to them. But they cried. ying, Crucify him, crucify him. And he faid unto them the third time, Why, what evil hath he done? I have found no caule of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief priests prevailed. And Pilate gave fentence, that it should be as they required. And he released unto them him, that for fedition and murder was cast into prison, whom they had defined; but he delivered lefus to their will. And as they led him away, they hid hold upon one Simon a Cyremian coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And these followed him a great company of people, and of women, who also bewailed and lamented him. But Jefus turning unto them, kild, Daughters of Jerufilem, weep not for me, but weep for your and for your children. For behold, the days are coming, in the which they thall fay, Bleffed are the barren, and the

treen tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right han L and the other on the left. Then faid Jefus, Father, forgive them, for they know not what they do. And they parted his raiment, and calt lots. And the people stood beholding : and the rulers also with them derided him, Living, He faved others; let him fave himself, if he be Christ the chosen of God. And the foldiers also mocked him, coming to him, and offering him vinegar, and faying. If thou be the king of the Jews, fave thyfelf. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS And one of the malefictors which were hanged, railed on him, faying, If thou he Christ, fave thyfolf and us. But the other answering, rebuked him, faying. Doit not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds but this man hath done nothing amis And he faid unto Jesus, Lord, remember me when thou comeft into thy kingdom. And Jewombs that never bare, and fus faid unto him, Verily I fay the paps which never gave unto thee, To day fair thou be fuck. Then shall they begin to with me in paradife. And it lay to the mountains, Fall on was about the first hour, and us; and to the hills, Cover us, there was darkness over all For if they do these things in a the earth until the ninth house And

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And the fun was darkened, and the vail of the temple was rent in the mids. And when Jefus had cried with a loud voice, he faid, Father, into thy hands I commend my fpirit: and having faid thus, he gave up the Ghoft. Now when the centurion faw what was done, he glorified God, faying, Certainly this was a righteous man. And all the people that came together to that fight, beholding the things that were done. smote their breasts, and returned and all his acquaintance, and the women that followed him from Galilee, flood afar off; beholding these things.

-only min Good Friday sati ad no The collects: 1 has 11.

A limighty God, we befeech thee graciously to behold this thy family, for which our Lord Jefus Christ was contented to be betrayed, and given up into the hands of wicked men, and to fuffer death upon the crofs who now liveth and prigneth with thee and the hoty Ghottlever! one God, world withour end. Amen.

A Louighry and everlasting God, by whose Spirit the whole body of the church is governed and fanelified; receive our supplications and prayers, which we offer before thee for all estates of men in thy holy church; that every member of the fame, in his vocation and ministry, may truly and godly ferve thee, through our Lord and Saviour Jefus Christ. Amen.

nothing that thou haft made calure hor wouldest the death of a fin red being, but rather that he should be converted and live; have God. her, but rather that he should be converted and live; have Goddinercy upon all jews, Turks off, the insidels, and hereticks; and conductate from them all ignorance resum hardness of heart, and contempt ig of of thy word; and so fetch them need to show, blessed Lord, to the nade should should be should be said of the structure acrises. If all the said of the said o fold under one thepherd, Jesus and of Christ our Lord, who liveth on e and reigneth with thee, and the hand holy Spirit, one God, world expe Amen. nario without end.

The epiftle. Hebr. x. 1. offer THE law having a shadow ever of good things to come whe aw and not the very image of the things, can never with those facrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceafed to be offered? because that the worshippers once purged, thould have had no more conscience of fins. But in those sacrifices there is a remembrance again made of fins every year. For it is not possible that the blood of bulls and of goats should take away fins. Wherefore when he cometh into the world, he faith, Sacrifice and offering thou wouldest not, but a body hait thou prepared me: in burnt-offerings, and facrifices for fin thou half had no pleafure: Then faid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, Merciful God, who haft Sacrifice, and offering and burntmade all men, and hareft offerings, and offering for fin

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a fin Thoule have urks ift, that he may chablin the together, as the manner of and cond oby the which will we some is; but exhorting one rance resanctified, through the offer another; and so much the empt ig of the body of Jesus Christ more, as we see the day apthem not for all 114 his every priest proaching thy andeth daily ministering and the gospek S. John xix, I. avec ffering oftentimes the same D state therefore took Jesus, true acrisices, which can never take I and sourged him. And one way sins, But this man after he foldiers platted a crown of lesus and offered one services for fear the foldiers platted a crown of lesus and offered one services for fear the foldiers platted a crown of lesus.

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made cafure therein (which are of ed) and let us confider one red by the law) Then said another to provoke unto love. e, Lo, I come to do the will, and to good works; not forfakhave God . He taketh away the ing the affembling of ourselves urks ift, that he may establish the together, as the manner of

lefus and offered one facrifice for fins, thorns, and put it on his head, yeth or ever fat down on the right and they put on him a purple the hand of God; from henceforth cobe, and faid, Hail, king of orld expecting till his enemies be the Jews and they fmore him made his footbook For by one with their hands. Pilate thereoffering he hath perfected for fore went forth again, and faith ever them that are fanctified : unto them, Behold, I bring whereof the holy Ghost also is him forth to you, that ye may a witness to us: For after that know that I find no fault in he had faid before, This is the him. Then came Jefus forth, lovenant that bwill make with wearing the crown of thorns them after those days, faith the and the purple robe. And Pi-Lord; Lwill put my laws into late faith unto them; Behold the their hearts, and in their minds man! When the chief prietts will be write them; and their therefore and officers faw him; fins and inquities will I re- they cried out, faying, Crucify member no more. Now where him, crucify him: Pilate faith remission of these is, there is no unto them. Take we him, and more offering for fin. Having crucify him: for I find no fault therefore, brethren, boldness to in him. The Jews answered chter into the holiest by the him, We have a law, and by blood of Jefus, by a new and our law he ought to die, heliving way, which he hath con- cause he made himself the Son fectated for us, through the of God When Hilate therefore vail, that is to fay, his field, heard that faying, he was the and having an high pricit over more afraid; and went again the house of God; let us draw into the judgement-hall, and near with a true heart, in full faith unto Jefus, Whence att affurance of faith, having our though But Jefus gave him no hearts sprinkled from an evil answer. Then thith Pilate unto confeience, aland a our I bodies him socakeful thou not unto washed with pure water. Let ment knowes thou not that I us hold fast the profession of have power to crucify thee, our faith without wavering and have power to teleafe thee

Jesus answered. Thou couldest the chiefs priests of the Jews to the have no power at all against Pstate, Write not. The king of in up me, except it were given thee the Jews, but that he said, I am the form above: therefore he that the king of the Jews. Pilate an a addelivered me unto thee bath swered, What I have written, then state of the greater sin. And from have written. Then the sold oken, thenceforth Pilate sought to release him: but the Jews one cers, when they had crucisist ten release him: but the Jews one dier a part, and also his coat; hich friend. Whosoever maketh him now the coat was without at whele a king, speaketh against seam, woven from the top ad sa seam that saying he brought fore among themselves, Let us ut of Jesus forth, and sat down in not rend it, but cast lots for it, speaked that scalled the Pavement, but seripture might be suffilled, and which saith. They parted my to raiment among them, and for strupssiforer, and about the sixth hour: and he saith unto the Jews, Behold your king. But the cross of Jesus, his mo pe shall be cross of Jesus, his mo per shall be cross of Jesus, his mo per shall be cross of Jesus, his mo per shall be cross of Jesus shall be cross of Jesus shall be cross of Jesus sha

they cried out, Away with by the cross of Jesus, his mo-him, away with him, crucify ther, and his mothers sister, half him. Pilate saith unto them, Mary the wife of Cleophas, and Shall I crucify your king? The Mary Magdalene. When Jesus shall chief priests answered, We therefore saw his mother, and pie have no king but Cefar: Then the disciple standing by, whom delivered he him therefore unto he loved, he faith unto his mothem to be crucified: and they ther, Woman, behold thy fon. rook Jesus, and led him away. Then saith he to the disciple, And he bearing his brofs, went Behold thy mother. And from forth into a place called the that hour that disciple took place of a skull, which is cal- her unto his own home. After led in the Hebrew, Golgothan this, Jefus knowing that all Where they crucified him, and things were now accomplished, two other with him, on either that the Seripture might be fide one, and Jefus in the midft. fulfilled, faith, I thinft Now And Pilate wrote a title, and there was fet a vellet full of put it on the cross. And the vinegar : and they filled a writing was, JESUS OF NA- fpunge with vinegar, and put ZARETH THE KING OF it upon byflop, and put it to THE JEWS Thistiffe then his mouth! When Jefus theresend many of the Jews : for the fore had received the vinegar, place where Jefus was crucified, he faid, To is finished mand he was night to the city and it bowed his head and gave up was written in Hebrew, and the gholt. The Jews therefore, Secole, and Latin. Then faid because it was the preparation, that

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ood ione, that the scripture should authorities and powers being no be fulfilled, A bone of him made subject unto him. ler, shall not be broken. And again, The gospel. S Matth. xxvii. 570 another scripture saith, They when they there came a rich many shall look on him whom they pierced, which may not be its the

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ews not the bodies should not re- for sins, the just for the unjusting of in upon the cross on the sab- (that he might bring us to God). I am sheday (for that sabbathelay being put to death in the fields) I am the day (for that sabath day) being put to death in the sless, see an an high day) befought but quickened by the Spirits by then, late that their legs might be which also he went and preaching oken, and that they might be clinically being the same they might be clinically being the same they might be clinically being put to death in the sless, but one of the foldiers with the same to Jesus, top and saw that he was dead alto he went and preaching the same to Jesus, top and saw that he was dead alto he went and preaching the same to Jesus, when once the long substantial same the same to death in the sless, but the same the same the same the same the same to Jesus, which also he went and preaching the same the same the same to Jesus, when once the long substantial same the same the same the same the same to death in the sless, but quickened by the Spirits by which also he went and preaching the same the same the legs dient, when once the long substantial same the same the same the same the same to same the same to same the same to death in the sless, but quickened by the Spirits by which also he went and preaching the same the same the same the same the same the same to same the same the same the same to death in the same to same the same the same the same the same to death in the same the same the same that same the sam the pelicve. For these things were right hand of God, angels, and

of Arimathea, named loseph. who also himself was lefus die feiple: he went to Pilare, and begged the body of Jesus. Then Rant, O Lord, that as we Pilate commanded the body to I are baptized into the death be delivered. And when Joseph of thy bleffed son our Saviour had taken the body, he wrap-Jefus Chrift, fo by continual ped it in a clean linen cloth, mortifying our corrupt affecti- and laidit in his own new tombons, we may be buried with which he had hewn one in the him, and that through the grave rock: and he rolled a great and gate of death we may flone to the door of the teputpass to our joy ful resurrection; chre, and departed. And there for his merits, who died and was Mary Magdalene, and the was buried, and role again for other Mary, fitting over against us, thy Son Jefus Christ our the seputchre. Now the next Lord. Amen, I amen ainit day that followed the day of The epifile. I.S. Pet iii 17. the preparation, 13 the 11 chief This better, it the will of God priefts and Pharifees came to be for that ye fuffer for well- gether unto Pilare, faying, Sir, doing, than for evil doing. For we remember that thardeceived Christ also hath once suffered faid, while he was yet alive,

After

After three days I will rife a to the Son : and to the how from gain. Command therefore that Ghost; the sepulchre be made sure, until the third day, less his discining, is now, and ever shall be d to
ples come by night, and steal world without end. Amen.
him away, and say unto the

man came death: by man came time, when ye lived in them. also the refurrection of the The gospel. S. John xx. 1.

him away, and fay unto the people, He is rifen from the dead: fo the last error shall be worse than the first. Pilate sid unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter day.

At marning prayer, instead of the psalm (O come, let us, eye.) these anthems shall be sung or said:

Christ our Lord; who livethance are reigneth with thee and the hopeter us keep the seast. Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened of sincerity and trust. I Or. v. 7.

Christ hast overcom we la thing only begotten so dwe thing only begotten so dwe death, and opened unto us then so gate of everlasting life; wiple, humbly beseech thee; that ane, by thy special grace preventing at us, thou dost put into our mind utrus good delires; so by thy continu he seem, where so death, and opened unto us then seed the second of seed the second we have may bring the same of sood effect, through Jesu near the second without end. Amen.

The epistle. Col. iii. 1.

The epistle of the second and wickedness the right hand of God. Set that your affection on things above, first on things on the earth same.

of fincerity and truth. 1 Or. v. 7. not on things on the earth; fav. Hrist being raised from the for ye are dead, and your life the dead, dieth no more: death is hid with Christ in God. When the hath no more dominion over Christ, who is our life, shall aphim For in that he died, he pear, then shall ye also appear died unto fin once : but in that with him in glory. Mortify he liveth, he liveth unto God, therefore your members which Likewise reckon ye also your are upon the earth; fornicatiselves to be dead indeed un- on, uncleanness, inordinate asto fin: but alive unto God, fection, evil concupiscence, and through Jesus Christ our Lord. covetousness, which is idolatry: Rom. vi. 9. Assess have been For which things take the Hrift is rifen from the dead : wrath of God cometh on the and become the first fruits children of disobedience. In the of them that slept. For since by which ye also walked some

dead For as in Adam all die: THE first day of the week made alive a Con av 20. early, when it was yet dark, Glory be to the Father, and unto the sepulchre, and seeth

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the ho from taken away from the with thee and the holy Ghost sulchre. Then she runneth, ever, one God, world without the beginner to Simon Peter, end. Anien. hall be deto the other disciple whom fus loved, and saith unto em, They have taken away through a Lord out of the sepulchre, that God is no respecter of person we laid him. Peter therefore that feareth him, and worketh righte, and came to the sepulchre, and that other displacement, and the other disciple did preaching peace by Jesus Christ mind utrun Peter, and came first to the sepulchre, and looking in, saw the standard of the sepulchre and looking in, saw the Jesus Christ thing are not in. Then cometh Simon the baptism which John preaching him, and went the sepulchre, and seeth of Nazareth with the holy he linen clothes lie; and the Ghost, and with power, who apkin that was about his head went about doing good, and

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defires; so by thy continual help The gospel. S. Luke axis we may bring the same to good B shold, two of his disciples effect, through Jelus Christ our B went that same day to Lord, who liveth and reigneth village called Emmaus, which

napkin that was about his head went about doing good, and wrift, not lying with the linen clothes, healing all that were oppressed are put wrapped together in a place of the devil: for God was with hon by itself. Then went in also him. And we are witnesses of Set that other disciple; which came all things which he did, both in over first to the sepulchre, and he the land of the Jews and in Jeth; saw and believed. For as yet rusalem, whom they slew, and life they knew not the Scripture, hanged on a tree: Him God hen that he must rise again from raised up the third day, and the dead. Then the disciples showed him openly nor to all went away again unto their the people; but unto witneffes own home. A made with a choicen before of God, even to Monday in Easter-week, que him, after he role from the The collect to w bior adead. And he commanded in A Lamighty God, who through to preach unto the people, and thy only begotten son je- to teftify that it is he who was fus Christ hast overcome death, ordained of God, to be the Judge and opened unto us the gate of of quick and dead. To him everlafting life; we humbly give all the prophets witness. befeech thee, that as by thy spe- that through his name, whocial grace preventing us, thou foever believeth in him. That dott put into our minds good receive remission of fine

Tuelday in EASTER WEEK.

wasfrom Jesusalem about three-believe all that the propi foose furtiones. And shey talk- have spoken tought not co came to pals, that while they And beginning at Moles, communed together, and rea- all the prophets, he expou reyes were holden, that they himfelf. And they draw ni should not know him. And he unto the village, whither the faid unto them, What manner went : and he made as thou of dommunications are these he would have gone farth that we have one to another But they confirmed him, fa ise we walt and are fade And ing, Abide with us, for it awas Cleopas, answering; faid is far fpent. And he went ftranger in Jerufalem, and haft scame to pais, as he fat at me not known the things which with them, he took bread, an sinto him, Concerning Jelis of, and he vanished our of the Nazarech, who was a propher fight. And they faid one i anighty in deed and word, be- another, Did not our heart bun fore wood and all the people: within us, while he talked with and how the chief priests, and us by the way, and while he tour rulars delivered him toube opened to us the Scriptures! condemned to death, and share And they role up whe fame scrucified him. Bur we trufted hour, and returned to Jerus that it had been he who should lem, and found the cleven ga have redeemed Maci: and be-shered together, and them that fide all this, to day is the third were with them, faying, The rday fince these things were Lord is risen indeed, and hath done Vea, and certain women appeared to simon. And they also of our company made its told what things were done aftonished, who were early at in the way, and how he was the sepulchre and when they known of them in breaking of found not his body, they came, bread, range faying, that they had also seen a vision of angels, which faid Tuesday in Easter-week. that he was alive. And certain of the collett. of them who were with us, A Lmighty God, who through went to the fepulchre, and A thy only-begotten Son Jefound it even fo as the women fus Christ hast overcome death, had faid; but him they faw and opened unto us she gate of not. Then he faid unro them, everlafting life; we humbly

cci ed together of all whele things to have fullered thefe thin which had happened And it and to enfer into his glor 110 C VO fondd, Jefus himfelf drew near, ed unto them in all the Sci oro rict and went with them. But their tures the things concerni vet nd. For 1251 the one of them, whose name sowards evening, and the differ with them. And the then only a to rarny with them. And the Viji days a And he faid unto them, so them And their and gar the days a And he faid unto them, to them. And their eyes wer der What things to and they faid topened, and they knew him for yet eho 3311 do die the. hi n th th fa

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Tuctor in EASTER. WERE

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e da ent i they knew him not, nor yet the by the law of Moles. Beware voices of the prophets which therefore, left that come upon wer they had fulfilled all that was declare it tinto your stricten of him, they took him - The gofpel. S. Luke xxiv. 26. down from the tree, and laid TEius himfelf flood tin the mifed him from the dead and noto them; Beace be unto you. he was feen many days of them - But they were revisited, and

ut pur into sour mints good herfaith also in abother pfalm, fires, folly the continual help Thou shalt not fuller shine may bring the flume to good shaly One to fee corruption, For focts through Josus Christopr David, lafter he had formed his ord, who live thrands neigher own generation by the williof ith thee and the holy without God, fell on fleep, and was laid ver, one God, world without unto his fathers, and law cornd. Amen in a seison on ruprione but he whom God raif-for the epiftle. Acts xiii. 26, ed again, faw 100 companion. En and brethren, children Be it known unto your there-Vi of the took of Abra- fore, men and burthsen, that ame and who foever among through chis man his preached on feareth Gud, the purished sunco you the forgiveness of fins: word of this sklyation ifent. Mail by him all that believe are for they that dwell at Jorula justified from all things, from em, and their suless, because which we could not be julkinged are read severy fabbath day, you, which is spoken of in the they have fulfilled them lin son prophets, Behold, we despises, demning him. And houghthey and wender, and perish : for I found no cause of death in him, work a work in your days, a yet defired they Pillate that he work which you Ishall in no should benishing. And when wife believe, though a man

which came up with him from affrighted, and Jupposed that Galilee to Jerusalem, who are they had feen a spirit. And the his winnesses unto the people. faid unto them, Why are ye And we deglare unto you glad troubled, and why do shoughts tidings, how that the promise arifelin your hearts? behold my which was made junto the fa- hands and my feet, that it is I these, God hath fulfilled the myself: handle me, and see; same unto us their children, in for a spirit hath not seth and that he hath raised up Jesus a- bones, as ye fee me have. And gain a as it is said written in when he had thus spoken; he the second plain. Thou art my thowed them his hands and his Son whis day have I begotten free. And while they yet be there Andras concerning that lieved not for joy, and wondered. he raised him up from the he said unto them, Have ye dead, now no more to return here any meat? And they gave to corruption, he said on this him a piece of a broiled fish, wife, I will give you she fare and of an hony comb. And he

rook it, and did ear before there are three that bear reco them. And he faid unto them, in heaven, the Father, the These are the words which I Word, and the holy Ghost spake unto you, while I was and these three are one, "An yet with you, that all things there are three that bear wi must be fulfilled, which were nessin easth, the spirit, a written in the law of Motes, the water, and the blood a and in the prophets, and in the thele three agree in one. pfalms, concerning me. Then we receive the witness of men opened he their understanding, the witness of God is greater that they might understand the for this is the wimess of Go scriptures, and faid unto them, which he hath testified of h Thus it is written, and thus it Son. He that believeth on the behoved Christ to Suffer, and Son of God, hath the witne to rife from the dead the third in himself ! he that believed day, and that repentance and nor God, hath made him a liat remission of sins should be because he believeth not the preached in his name among record that God gave of his all nations, beginning at Jeru- Son. And this is the record. falem. And ye are witnesses that God hath given to us e-

The first funday after Easter. hath life; and that he hath not

Lmighty Father, who halt not the son, hath nor life. A given thine only son to THE fame day, at evening, die for our fins, and to rife a- being the first day of the gain for our justification; grant week, when the doors were us fo to put away the leaven of thut, where the disciples were malice and wickedness, that we affembled for fear of the Jews, may alway ferve thee in pure- came Jefus, and food in the ness of living and truth through midst, and faith unto them, the merits of the same thy Son Peace be unto you. And when

overcometh the world, when they faw the Lord. Then and this is the victory that faid Jefus to them again, Peace overcometh the world, even our be unto you! As my Father faith. Who is he that overcom- hath fent me, even forfend I eith the world, but he that be your! And when he had faid lieveth that Jefus is the Son of this, he breathed on them, and God? This is he that came by faith unto them, Receive ye water and blood, even Jelus the holy Ghoft. Whole foever Christ, not by water only, but fins ye remit, they are remitby water and blood : and it is red unto them; and whose tothe Spirit that beareth witness, ever fins ye retain, they are because the Spirit is truth. For retained not oving live 1

of these things. And another ternal life; and this life is in his Son. He that hath the Son.

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Tefus Christ our Lord, Amen, he had fo faid, he shewed un-Therepifile. In S. John v. 4: to them his hands and his fide. The second and third Sundays after E A STER.

recon the fecond Sunday after Eafter. not the shepherd, whose own the

Shoft be unto us both a facrifice for eth them, and scattereth the in, and also an ensample of sheep. The hireling fleeth, be bleffed steps of his most holy me, even so know I the Father: life, through the same Jesus and I lay down my life for the Christ our Lord. Amen.

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This is thank-worthy, if a them also I must bring, and man for conscience toward they shall hear my voice; and God endure grief, suffering there shall be one fold, and one wrongfully. For what glory is shepherd. it, if when ye be buffeted for your faults, ye shall take it pa- The third Sunday after Easter. tiently? But if when ye do well, and fuffer for it, ye take it pa-tiently; this is acceptable with A est to them that be in erhis own self bare our sins in his own body on the tree, that we being dead to sin, should live Dearly beloved, I beseech being dead to sin, should live Dyou as strangers and pil-

A Lmighty God, who half coming, and leaveth the sheep, given thine only Son to and fleeth: and the wolf catchodly life; give us grace, that cause he is an hireling, and carwe may always most thankful- eth not for the sheep. I am y receive that his inestimable the good shepherd, and know enefit, and also daily endea- my sheep, and am known of your our felves to follow the mine. As the Father knoweth thrift our Lord. Amen. Sheep. And other sheep I have,
The epistle. 1 S. Pet. ii. 19. which are not of this fold;

The collect.

God. For even hereunto were ror, the light of thy truth, to se called: because Christ also the intent that they may return fuffered for us, leaving us an into the way of righteousness; example, that ye should follow grant unto all them that are his steps: who did no fin, nei- admitted into the fellowship of ther was guile found in his Christs religion, that they may mouth: who, when he was re- eschew those things that are viled, reviled not again; when contrary to their profession, and he suffered, he threatned not; follow all such things as are 2but committed himself to him greeable to the same, through that judgeth righteously: who our Lord Jesus Christ. Amen.

unto righteousness: by whose grims, abstain from fleshly lusts. stripes ye were healed. For ye which war against the soul; were as sheep going aftray; but having your conversation hoare now returned unto the Shep- nest among the Gentiles, that herd and Bishop of your souls. whereas they speak against you The gospel. S. John x. 11. as evil-doers, they may by your TEfus faid, I am the good good works which they shall beshepherd: the good shepherd hold, glorify God in the day of giveth his life for the sheep, visitation. Submit your selves But he that is an hireling, and to every ordinance of man for

reie Lords fake, whether it be for joy that a man is born in to the king as supreme; or the world. And yo now there, unto governors, as unto them fore have forrow: but I will see that are tent by him, for the yourgain, and your hearts shall punishment of evil-doers, and rejoice, and your joy no man for the praise of them that do taketh from you. well. For fo is the will of God, that with well doing ye may put The fourth Sunday after Bafter, to filence the ignorance of foolwith men: as free, and not using Almighty God, who alone your liberty for a cloke of ma-liciousness; but as the servants wills and affections of sinful of God. Honour all men. Love men: Grant unto thy people, the brotherhood. Fear God, that they may love the thing Honour the king.

fee me; and again, a little the world, our hearts may furedaid fome of his disciples among Jesus Christ our Lord. Amen. themselves, What is this that The episte. S. James i. 17. he saith unto us, A little while Every good gift, and every and ye shall not see me; and E perfect gift is from above, when the is in travail, hath The gofpel. S. John xvi. 5.

Now I go my way to him come: but as foon as the is detriat fent me, and none of you

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The collect.

onour the king. which thou commandest, and The gospel. S. John xvi. 16. defire that which thou dost pro-Lius faid to his disciples, A mise; that so among the sunlittle while and ye thall not dry and manifold changes of while and ye shall see me, be- ly there be fixed, where true cause I go to the Father. Then joys are to be found, through

again, a little while and ye shall and cometh down from the Fasee me; and, Because I go to ther of lights, with whom is no the Fathers They faid there- variableness, neither shadow of fore, What is this that he saith, turning. Of his own will begar A little while? we cannot tell he us with the word of truth, what he faith. Now Jesus knew that we should be a kind of that they were defirous to ask first-fruits of his creatures. him, and faith unto them, Do ye Wherefore, my beloved breenquire among your selves of thren, let every man be swift that I said, A little while and to hear, flow to special flow to ye thall not see me; and again, wrath; for the wrath of man a little while and ye shall see worketh not the righteousness me? Verily, verily I say unto of God. Wherefore lay apart you, that ye shall weep and la- all filthiness, and superfluity of ment, but the world shall re- naughtiness, and receive with joice : and ye shall be forrow- meekness the ingrafted word, ful, but your forrow shall be which is able to save your souls.

livered of the child, the re-asketh me, Whither goeft thou? . membereth no more the anguish, But because I have faid these

things unto you, forrow bath not a does, he is like unto a filled your heart. Nevertheless, I cell you the truth . It is expedient for you, that I go away : for if I go not away, the Comforter will not come unto you; but if I depart, I will fend him unto you. And when he is come, he will reprove the world of fin, and of righteousness, and of judgement: of fine because they believe not on me : of righteousness; because I go to my Father, and ye fee me no more: of judgement; because the prince of this world is judged. I have yet many things to fay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himfelf ; but whatfoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore faid I, that he shall take of mine, and shall thew it unto you. I die nordw

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The fifth Sunday after Easter. The collect.

Lord, from whom all good things do come, grant to us thy humble fervants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The epiftle. S. Janies i. 22. D E ye doers of the word, and not hearers only, deceiving your own felves. For it any

man beholding his natural face in a glass. For he beholdeth himfelf, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a door of the work, this man shall be blessed in his deed. If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion. and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unsported from the world.

The gofpel, S. John xvi. 23. VErily, verily I fay unto you, Whatfoever we shall ask the Father in my name, he will give it you. Hitherto have ve asked nothing in my name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs : the time cometh when I shall no more speak unto you in proverbs, but I hall thew you plainly of the Father. At that day ye shall ask in my names and I fay not unto you, that I will pray the Father for you; for the Father himlelf loveth you, because ye have lowed me, and have believed that I came out from God. I came forth from the Father, and am come into the world : Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proe a hearer of the word, and verb. Now are we fuce that thou

thou knowest all things, and manded them that they should needest not that any man should not depart from Jerusalem, but ask thee : by this we believe wait for the promise of the Fathat thou camest forth from ther, which, faith he, ye have God. Jefus answered them, heard of me. For John truly Do ye now believe? Behold, baptized with water, but ye the hour cometh, yea, is now shall be baptized with the holy come, that ye shall be scattered Ghost not many days hence. every man to his own, and shall leave me alone: and yet I together, they asked of him, am not alone, because the Fa- faying, Lord, will thou at this ther is with me. These things time restore again the kingdom I have fooken unto you, that in to Ifrael ? And he faid unto me ye might have peace. In them, It is not for you to know the world ye shall have tribulagion; but be of good cheer. I the Father hath put in his own have overcome the world.

The Ascension-day. Helmid of The collect . nothing

G Rant, we beseech thee, almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have afcended into the heaand mind thither afcend, and and the holy Ghoft, one God, world without end. Amen.

For the epiftle. Acts i. 1. He former treatife have I all that Jefus began both to do and teach, until the day in that he through the holy Ghost him go into heaven. had given commandments unto the apostles whom he had chosen. To whom also he paffion, by many infallible proofs, being feen of them forthings pertaining to the kingdom of God: and being affem- them, Go ye into all the bled together with them, com- world, and preach the gospel

When they therefore were come the times or the feafons, which power. But ye shall receive power, after that the holy Ghost is come upon you; and we shall be witnesses unto me. both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they bevens; to we may also in heart held, he was taken up, and a cloud received him out of their with him continually dwell, who fight. And while they looked liveth and reigneth with thee stedfastly roward heaven, as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing made, O Theophilus, of up into heaven? This fame Jesus which is taken up from you into heaven, shall so come which he was taken up, after in like manner, as ye have feen

The gospel. S. Mark xvi. 14. T Esus appeared unto the eleven, as they fat at meat, shewed himself alive after his and upbraided them with their unbelief and hardness of heart. because they believed not them ty days, and speaking of the which had seen him after he was risen. And he said unto

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to every creature. He that be- the fame one to another, as good lieveth and is baptized. Shall be stewards of the manifold grace faved; but he that believeth of God. If any man speak, let these figns shall follow them God: if any man minister, let that believe: In my name shall him do it as of the ability they cast out devils, they shall which God giveth, that God speak with new tongues, they in all thing may be glorified thall take up ferpents, and if through Jesus Christ; to whom they drink any deadly thing, it be praise and dominion for ever shall not butt them; they shall and ever. Amen. lay hands on the fick, and they The gofpel. S. John xv. 26 and he was received up into hea- When the Comforter is ven, and far on the right heafollowing.

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Sunday after Ascension-day. The collect

reigneth with thee, and the that I told you of them. holy Ghoft, one God, world without end, Amen.

The epiftle. 1 S. Pet. iv. 7.

shall be damned. And him speak as the oracles of

part of the 16th chapter.

of God. And they went forth, the Spirit of truth, which proand preached every where, the ceedeth from the Father, he Lord working with them, and shall testify of me. And ye also confirming the word with figns shall bear witness, because ye have been with me from the These things have beginning. I spoken unto you, that ye should not be offended. They God, the King of glory, shall put you out of the synawho hast exalted thine gogues : yea, the time cometh, only Son Jesus Christ with great that whosoever killeth you, triumph unto thy kingdom in will think that he doeth God heaven; we befeech thee leave service. And these things will us not comfortless; but send to they do unto you, because they us thine holy Ghost to comfort have not known the Father, us, and exalt us unto the same nor me. But these things have place whither our Saviour Christ I told you, that when the time is gone before, who liveth and shall come, ye may remember

> Whitfunday. The collect.

He end of all things is at GOd, who as at this time hand: be ye therefore for didft teach the hearts of ber, and watch unto prayer, thy faithful people, by the fend-And above all things have fer- ing to them the light of thy vent charity among your felves: holy Spirit; grant us by the for charity shall cover the mul- same Spirit to have a right titude of fins. Use hospitality judgement in all things, and one to another without grudg- evermore to rejoice in his holy ing. As every man hath re- comfort, through the merits of ceived the gift, even so minister Christ Jesus our Saviour, who livech

liveth and reigneth with thee, The gofpel. S. John xiv. 15.

For the epiftle. Acts ii. I.

VV was fully come, they ever; even the Spirit of truth, were all with one accord in one whom the world cannot receive, place. And suddenly there came because it seeth him not, heither. a found from heaven, as of knoweth him; but ye know a rushing mighty wind, and him; for he dwelleth with you, they were fitting. And there leave you comfortless; I will appeared unto them cloven come to you. Yet a little fat upon each of them : and no more; but ye fee me : beholy Ghost, and began to At that day ye shall know that Spirit gave them utterance. me, and I in you. He that hath Jerusalem, Jews, devout men, eth them, he it is that loveth out of every nation under hea- me; and he that loveth me, abroad, the multitude came to- I will love him, and will manihecause that every man heard unto him (not Iscariot) Lord, them speak in his own lan- how is it that thou wilt maniguage. And they were all fest thy self unto us, and not amazed, and marvelled, say- unto the world? Jesus answering one to another, Behold, ed and faid unto him, If a man-are not all these which speak, love me, he will keep my Galileans? And how hear we words: and my Father will love every man in our own tongue him, and we will come unto wherein we were born? Par- him, and make our abode with thians, and Medes, and Ela- him. He that loveth me not, Afia, Phrygia and Pamphylia, fent me. These things have I in Egypt, and in the parts of spoken unto you, being yet pre-Libya about Cyrene, and strang- sent with you. But the Comers of Rome, Jews and Pros- forter, which is the holy Ghost, elytes, Creres and Arabians; whom the Father will fend in we do hear them speak in our my name, he shall teach you tongues the wonderful works all things, and bring all things of God.

in the unity of the same Spirit.

Jesus said unto his disciples, one God, world without end.

If ye love me, keep my Amen.

And I will pray the Father, and he shall Hen the day of Pentecoft that he may abide with you for it filled all the house where and shall be in you. I will not tongues, like as of fire, and it while, and the world feeth me they were all filled with the cause I live, ye shall live also. speak with other tongues, as the I am in my Father, and you in And there were dwelling at my commandments, and keepven. Now when this was noised shall be loved of my Father, and gether, and were counfounded, fest my felf to him. Judas saith mites, and the dwellers in Me- keepeth not my fayings : and sopotamia, and in Judea, and the word which you hear, is not Cappadocia, in Pontus and mine, but the Fathers which to your remembrance, whatfoever

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ever I have faid unto you, of Ifrael, preaching peace by peace I give unto you: not as that word, I fay, you know, the world giveth, give I unto which was published throughout you. Let not your heart be all Judea, and began from Galitroubled, neither let it be afraid. unto you. If ye loved me, ye go unto the Father: for my Father is greater than I. And now I have told you before it come to pais, that when it is come to pais, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even fo I do.

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Monday in Whit fun-week. The collect.

7 Od, who, as at this time, 5.5 J didst teach the hearts of thy faithful people, by the the same Spirit to have a right judgement in all things, and Amen.

For the epiftle. Acts x. 34. him, and worketh righteousness,

Peace I leave with you, my Jesus Christ (he is Lord of all) lee, after the baptism which Ye have heard how I faid unto John preached: How God anyou, Igo away, and come again ointed Jefus of Nazareth with the holy Ghoft, and with powwould rejoic:, because I said, I er; who went about doing good, and healing all that were oppressed of the devil : for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whomthey flew and hanged on a tree: Him God raised up the third diy, and shewed him openly not to all the people, but unto witnesses chosen before of God. even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of Gcd to be the Judge of quick and fending to them the light of dead. To him give all the thy holy Spirit; grant us by prophers witness, that through his name whofoever believeth in him, shall receive remission evermore to rejoice in his holy of fins. While Peter yet spake comfort, through the merits of these words, the holy Ghost Christ Jesu our Saviour, who fell on all them who heard the liveth and reigneth with thee, word. And they of the circumin the unity of the same Spirit, cision who believed, were astoone God, world without end. nished, as many as came with Peter, because that on the Gentiles also was poured out the Hen Peter opened his gift of the holy Ghoft. For mouth, and faid, Of a they heard them speak with truth I perceive that God is no tongues, and magnify God. respecter of persons; but in Then answered Peter, Can any every nation, he that seareth man forbid water, that these him, and worketh righteousness, should not be baptized, who is accepted with him. The word have received the holy Ghost which God sentunto the children as well as we? And he com-E4 manded

Tuefday in WHITSUN-WEEK.

manded them to be baptized one God, world without end. in the name of the Lord. Then Amen. prayed they him to tarry cer-

tain days.

The gospel. S. John iii. 16. Od so loved the world, I that he gave his only begotten Son, that whosoever believeth in him should not pertil, but have everlasting life. For God fent not his Son into the world to condemn the world, but that the world through him might be faved. He that believeth on him, is not condemned : but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil. hateth the light, neither cometh to the light, left his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week. The collect.

in the unity of the same Spirit, not hear them. I am the door;

For the epiftle. Acts viii. 14. ATHen the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they fent unto them Peter and John 3 who when they were come down, prayed for them, that they might receive the holy Ghoft. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

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The gofpel. S. John x. 1. He that entereth nor by the door into the sheepfold, but climbeth up fome other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will Od, who as at this time flee from him; for they know I didst teach the hearts of not the voice of strangers. thy faithful people, by the This parable spake Jesus unto fending to them the light of them: but they understood not thy holy spirit; grant us by what things they were which he the same Spirit to have a right spake unto them. Then said judgement in all things, and e- Jesus unto them again, Verily, vermore to rejoice in his holy verily I say unto you, I am the comfort, through the merits of door of the sheep. All that Christ Jesu our Saviour, who ever came before ne are thieves liveth and reigneth with thee, and robbers: but the sheep did

by me if any man enter in, he they had on their heads crowns shall be faved, and shall go in of gold. And out of the throne and out, and find pasture. The proceeded lightnings, and thunthief cometh not but for to drings, and voices. And there steal, and to kill, and to destroy: were seven lamps of fire burn-I am come that they might ing before the throne, which have life, and that they might are the seven spirits of God. have it more abundantly.

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Trinity-funday. The collect.

A Lmighty and everlasting God, who hast given unto us thy fervants grace by the confession of a true faith acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we befeech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all advertities, who livest and reignest one God, world without end. Amen.

For the spiftle. Rev. iv. 1.

Fter this I looked, and be-A hold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which faid, Come up hither, and I will shew thee things which must be hereaster. immediately I was in the Spirit; and behold, a throne was fet in heaven, and one fat on the throne, and he that fat, was to look upon like a jasper, and a fardine-itone: and there was

And before the throne there was a fea of glass like unto crystal and in the midst of the throne, and round about the throne, were four beafts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf. and the third bealt had a face as a man, and the fourth beaft was like a flying eagle. And the four beafts had each of them fix wings about him, and they were full of eyes within; and they rest not day and night, faying, Holy, holy, holy, Lord God almighty, who was, and is, and is to come. And when those beafts give glory, and honour, and thanks to him that fat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that fat on the throne, and worship him that liveth for ever. and ever, and cast their crowns before the throne, faying. Thou art worthy, O Lord, to receive glory and honour, and power; for thou haft created all things, and for thy pleasure they are, and were created.

The gospel. S. John iii. r.

Here was a man of the a rainbow round about the Pharifees, named Nicode-throne, in fight like unto an mus, a ruler of the Jews. The emerald. And round about the same came to Jesus, by night, throne were four and twenty and faid unto him, Rabbi, we feats; and upon the feats I faw know that thou are a teacher four and twenty elders fitting come from God: For no man clothed in white raiment; and can do these miracles that thou

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doest, except God be with him. Jefus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I faid unto thee, Ye must be born again. The wind bloweth where it liffeth, and thou hearest the found thereof, but canst not tell whence it cometh. and whither it goeth; fo is every one that is born of the Spirit. Nicodemus answered and faid unto him, How can lifted up; that whosoever be- and believed the love that God lieveth in him, should not pe- hath to us. God is love; and tish, but have eternal life. he that dwelleth in love, dwell-

The first Sunday after Trinity. The collect.

God, the ftrength of all them that put their trust in thee; mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The epistle. 1 S. John iv. 7. B Eloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, these things be? Jesus answered but that he loved us, and fent and faid unto him, Art thou a his Son to be the propitiation mafter of Ifrael, and knowest for our sins. Beloved, if God not these things? Verily, verily so loved us, we ought also to I say unto thee, We speak that love one another. No man hath we do know, and restify that seen God at any time. If we we have feen, and ye receive love eneanother, God dwelleth not our witness. If I have told in us, and his love is perfected you earthly things, and ye be- in us. Hereby know we that lieve not; how shall ye be- we dwell in him, and he in us, lieve, if I tell you of heavenly because he hath given us of his things? And no man hath a Spirit. And we have seen and scended up to heaven, but he do teltify, that the Father sent that came down from heaven, the Son to be the Saviour of even the Son of man, who is in the world. Who foever shall heaven. And as Moses lifted confess that Jesus is the Son of up the serpent in the wilderness: God, God dwelleth in him, and even so must the Son of man be he in God. And we have known

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that we may have boldness in but now he is comforted, and the day of judgement, because as thou art tormented. And be-There is no fear in love, but you there is a great gulf fixed: perfect love castern our fear; so that they who would pass because fear hath torment: He from hence to you, cannot; that feareth, is not made per-neither can they pass to us, feet in love. We love him, be-that would come from thence. cause he first loved us. If a man Then he said, I pray thee therebrother, he is a liar: for he fend him to my fathers house: that loyeth not his brother, For I have five brethren; that ther also.

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The gospel. S. Luke xvi. 19. named Lazarus, who was laid at one rose from the dead. his gate full of fores; and defiring to be fed with the crumbs which fell from the rich mans The fecond Sunday after Trinity. table : moreover the dogs came ham, have mercy on me, and The epifile. 1 S. John iii. 13. fend Lazarus, that he may dip Marvel not, my brethren, the tip of his finger in water, Mif the world hate you. and cool my tongue, for I am We know that we have passed that thou in thy life time re-loveth not his brother, abiders

eth in God, and God in him. ceivedst thy good things, and Herein is our love made perfect, likewise Lazarus evil things: he is, so are we in this world. fides all this, between us and fay, I love God, and hateth his fore, father, that thou wouldest whom he hath feen, how can he she may testify unto them, lest love God, whom he hath not they also come into this place seen? And this commandment of torment. Abraham saith have we from him, that he unto him, They have Moles who loveth God, love his bro- and the prophets; let them hear them. And he faid, Nay, The gaspel. S. Luke xvi. 19. father Abraham; but if one dere was a certain rich went unto them from the dead, man, who was clothed in they will repent. And he faid purple and fine linen, and fared unto him, If they hear not fumptuously every day. And Moses and the prophets, neither there was a certain beggar will they be perfuaded, though

The collect.

and licked his fores. And it O Lord, who never failest came to pass, that the beggar O to help and govern them died, and was carried by the whom theu dost bring up in thy angels into Abrahams bosom: stedfast fear and love; Keep the rich man also died, and was us, we beseech thee, under the buried. And in hell he lift up protection of thy good provi-his eyes, being in torments, and dence, and make us to have a feeth Abraham afar off, and perpetual fear and love of thy Lazarus in his bosom. And he holy name, through Jesus Christ

Abraham said, Son, remember we love the brethren: he that

in death. Whosoever hateth excuse: The first said unto his brother, is a murderer; him, I have bought a piece of and ye know that no murderer ground, and I must needs go hath eternal life abiding in him. and fee it; I pray thee have Hereby we perceive the love of me excused. And another said, God, because he laid down his I have bought five yoke of oxen. life for us: and we ought to and I go to prove them; I pray lay down our lives for the bre- thee have me excused. And thren. But whoso hath this another said, I have married a worlds good, and seeth his bro- wife, and therefore I cannot ther have need, and shutteth up come. So that servant came, his bowels of compassion from and shewed his lord these things. him; how dwelleth the love of Then the master of the house, God in him? My little chil- being angry, faid to his ferdren, let us not love in word, vant, Go out quickly into the neither in tongue; but in deed, streets and lanes of the city, and in truth. And hereby we and bring in hither the poor, know that we are of the truth, and the maimed, and the halt, and shall assure our hearts be- and the blind And the ferfore him. For if our heart vant faid, Lord, it is done as condemn us, God is greater thou halt commanded, and yet heart condemn us not, then into the highways and hedges, God. And whatsoever we ask, that my house may be filled. we receive of him, because we For I say unto you, that none ing in his fight. And this is his commandment, That we the third Sunday after Trinity. his Son Jesus Christ, and love one another, as he gave us commandment. And he that keephe hath given us.

The gofpel. S. Luke xiv. 16. Certain man made a great wish one confent began to make felves therefore under the

than our heart, and knoweth there is room. And the lord all things, Beloved, if our said unto the servant, Go out have we confidence towards and compel them to come in, keep his commandments, and of those men which were bid-do those things that are pleas- den, shall taste of my supper.

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The collect.

O Lord, we befeech thee mer-cifully to hear us; and eth his commandments, dwell- grant that we, to whom thou eth in him, and he in him : and hast given an hearty desire to hereby we know that he abid- pray, may by thy mighty aid be eth in us, by the Spirit which defended and comforted in all dangers and advertities, through Jesus Christ our Lord. Amen.

The epistle. I S. Pet. v 5. A supper, and bade many; A Ll of you be subject one to and sent his servant at supper- another, and be clothed time to say to them that were with humility: for God resistbidden, Come, for all things eth the proud, and giveth grace are now ready. And they all to the humble. Humble your

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The fourth Sunday after TRINITY.

nighty hand of God, that he of filver, if the lose one piece. for he careth for you. Be fober, be vigilant, because your adversary the devil, as a ror-ing lion, walkern about, seekwhom he may devour. Whom refift itedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace. who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

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The gofpel. S. Luke xv. 1. all the publicans and fin- being our ruler and guide, we ners for to hear him. And the may so pass through things temed, faying, This man receiveth the things eternal : grant this. finners, and eateth with them. O heavenly Father, for Jesus to them, faying, What man of the epifile. Rom. viii. 18. you having an hundred sheep, I Reckon that the sufferings if he lose one of them, doth not I of this present time are not

may exalt you in due time; doth not light a candle, and rafting all your care upon him, sweep the house, and feek diligently till the find it? And when the hath found it the called her friends and her neighbours together, faying, Rejoice with me, for I have found the piece which I had loft. Likewife I fay unto you, There is joy in the presence of the angels of God, over one finner that repenteth.

> The fourth Sunday after Trinity. The colle

God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply Hen drew hear unto him upon us thy mercy; that thou Pharifees and scribes murmur- poral, that we finally lose not And he ipake this parable un. Christs fake our Lord. Amen.

leave the ninety and nine in the worthy to be compared with wilderness, and go after that the glory which shall be revealwhich is loft, until he find it? ed in us. For the earnest ex-And when he hath found it, he pectation of the creature waitlayeth it on his shoulders, re- eth for the manifestation of the joicing. And when he cometh fons of God. For the creature home, he calleth together his was made subject to vanity, not friends and neighbours, faying willingly, but by reason of him unto them, Rejoice with me, who hath subjected the same in for I have found my sheep hope: Because the creature it which was loft. I say unto you, self also shall be delivered from that likewise joy shall be in the bondage of corruption, into heaven over one finner that re- the glorious liberty of the chilpenteth, more than over ninety dren of God. For we know and nine just persons which that the whole creation groanneed no repentance. Either eth, and travaileth in pain towhat woman having ten pieces gether until now, And not only

only they, but our selves also, thy church may joyfully serve which have the first fruits of thee in all godly quietness, the Spirit, even we our selves through Jesus Christ our Lord grone within our felves, wait- Amen. ing for the adoption, to wit, The epiftle. I S. Pet. iii. 8.

canst thou say to thy brother, the Lord God in your hearts. Brother, let me pull out the The gofpel. S. Luke v. I. mote that is in thine eye, when TT came to pass, that as the thou thy felf beholdest not the 1 people pressed upon him to Thou hypocrite, cast out first by the lake of Gennesareth;

The collect.

this world may be so peaceably ple out of the ship. Now when ordered by thy governance, that he had left speaking, he said

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The gospel. S. Luke vi. 36.

BE ye all of one mind, hav. ing compassion one of ano. B E ye therefore merciful, as ther, love as brethren, be piti-your Father also is merci-ful, be courteous; not rendering ful. Judge not, and ye shall not evil for evil, or railing for railbe judged : condemn not, and ing ; but contrariwife, blefbe shall not be condemned; for- fing; knowing that ye are give, and ye shall be forgiven: thereunto called that ye should give, and it shall be given unto inherit a blessing. For he that you : good measure, pressed will love life, and see good days, down, and shaken together, and let him refrain his tongue from running over, shall men give evil, and his lips that they speak into your bosom. For with no guite. Let him eschew evil, the same measure that ye mere and do good : , let him seek withal, it shall be measured to peace, and ensue it. For the you again. And he spake a pa- eyes of the Lord are over the rable unto them, can the blind righteous, and his ears are open lead the blind? shall they not unto their prayers: but the face both fall into the dirch? The of the Lord is against them that disciple is not above his master; do evil. And who is he that but every one that is perfect, will harm you, if ye be followshall be as his master, And why ers of that which is good? But beholdeft thou the more that is and if ye fuffer for righteous-in thy brothers eye, but per-ness sake, happy are ye, and be seivest not the beam that is in not afraid of their terror, neithine own eye? Either how ther be troubled; but sanctify

beam that is in thine own eye? hear the word of God, he stood the beam out of thine own eye, and faw two ships standing by and then shalt thou see clearly the lake : but the fishermen to pull out the mote that is in were gone out of them, and thy brothers eye. It were washing their nets. And he entered into one of the ships, The fifth Sunday after Trinity. which was Simons, and prayed him that he would thrust out Rant, O Lord, we befeech a little from the land; and he I thee, that the course of fat down and taught the peo-

unto Simon, answering, faid unto him, Mafter, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they enclofed a great multitude of fishes, and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to fink. When Simon Peter saw it, he fell down at Jesus knees, faying, Depart from me, for I am a finful man, O Lord. that were with him, at the draught of the fishes which they had taken: and fo was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men: And when they had brought their our Lord. ships to land, they forfook all, and followed him.

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The fixth Sunday after Trinity. The collect

fuch good things as pass mans heard that it was said by them understanding; pour into our of old time, Thou shale not heart fuch love toward thee, kill: and whofoever shall kill, that we loving thee above all shall be in danger of the judgethings, may obtain thy pro- ment. But I say unto you, that mises, which exceed all that whosever is angry with his Christ our Lord. Amen.

Lanch out into to Jefus Christ, were baptized the deep, and let down your into his death? Therefore we nets for a draught. And Simon are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even fo we also should walk in newness. of life. For if we have been. planted together in the likeness of his death, we shall be also in the likeness of his returrection: Knowing this, that our old man is crucified with him, that the body of fin might be deftroyed, that henceforth we should not serve sin. For he that isdead, is freed from fin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ For he was aftonished, and all being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto fin once: but in that he liveth, he liveth unto God. Likewife reckon ye also your selves to be dead indeed unto fin : but alive unto God, through Jesus Christ

The golpel. S. Matth. v. 20. Efus faid unto his disciples, Except your righteouiness thall exceed the righteoutness of the scribes and Pharifees, ye God, who hast prepared shall in no case enter into the for them that love thee, kingdom of heaven. Ye have we can desire, through Jesus brother without a cause, shall be in danger of the judgement : and The epiftle. Rom. vi. 3. whofoever shall fay to his bro-Now ye not, that so many the, Raca, shall be in danger of us as were baptized in- of the council: but who foever

The seventh and eighth Sundays after TRINITY.

shall say thou fool, shall be and become servants to God, in danger of hell-fire. There, ye have your fruit unto holines, fore, if thou bring thy gift to the altar, and there remem- For the wages of fin is death; bereft that thy brother hath but the gift of God is eternal ought against thee; leave there life, through Jesus Christ our thy gift before the altar, and Lord. go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; left at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity. The collect.

who art the author and giv- How many loaves have ye? er of all good things; graft and they faid, Seven. And he

The epistle. Rom, vi. 19. For when ye were the servants sent them away. of fin, ye were free from righteousness. What fruit had ye The eighth Sunday after Trinity. then in those things whereof ye are now ashamed? for the end of those things is death. But

and the end everlasting life.

The gospel. S. Mark viii. I. IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I fend them away fatting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man fatisty thefe men with bread here in the Ord of all power and might, wilderness? And he asked them, in our hearts the love of thy commanded the people to fit name, increase in us true reli- down on the ground: and he gion, nourish us with all good- took the seven loaves, and gave ness, and of thy great mercy thanks, and brake, and gave to keep us in the same, through his disciples to set before them: Jesus Christ our Lord. Amen. and they did set them before the people. And they had a Speak after the manner of few small fishes; and he blessed, men, because of the infirmi- and commanded to set them ty of your fiesh: for as ye have also before them. So they did yielded your members servants eat, and were filled: and they to uncleanness, and to iniquity, took up of the broken meat unto iniquity; even so now that was left, seven baskets. yield your members fervants to And they that had eaten were righteousness, unto holiness about four thousand; and he

O God, whose never failing providence ordereth all now being made free from fin, things both in heaven and carth a

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The ninth Sunday after TRINITY

things, and to give us those Father which is in heaven. things which be profitable for Lord. Amen.

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The epistle. Rom. viii. 12. D Rethren, we are debtors D not to the flesh, to live after the flesh : For if ye live after the flesh, ye shall die : but if cannot do any thing that is good ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they Lord. Amen. are the fons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of how that all our fathers were adoption, whereby we cry, be also glorified together.

they are ravening wolves. Ye these things were our examples, good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth

earth; we humbly befeech thee to the kingdom of heaven: to put away from us all hurrful but he that doeth the will of my

us, through Jesus Christ our The ninth Sunday after Trinity. The collect.

Rant to us, Lord, we be-I feech thee, the Spirit, to think and do always such things as be rightful; that we, who without thee, may by thee be enabled to live according to thy will, through Jesus Christ our

The epiftle. I Cor. x. 1. BRethren, I would not that under the cloud, and all passed Abba, Father. The Spirit it self through the sea; and were all beareth witness with our spirit, baptized unto Moses in the that we are the children of God. cloud, and in the sea; and did And if children, then heirs: all eat the same spiritual meat, heirs of God, and joint-heirs and did all drink the same spiwith Christ: if so be that we ritual drink (for they drank of suffer with him, that we may that spiritual Rock that followed them; and that Rock The gospel. S. Matth. vii. 15. Was Christ) But with many D Eware of false prophets, of them God was not well D which come to you in pleased; for they were oversheeps clothing, but inwardly thrown in the wilderness. Now shall know them by their fruits: to the intent we should not lust Do men gather grapes of thorns, after evil things, as they also or figs of thistles? Even so lusted. Neither be ye idolaters, after evil things, as they also every good tree bringeth forth as were some of them; as it is written, The people fat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. good fruit, is hewn down, and Neither let us rempt Christ, as cast into the fire. Wherefore by some of them also tempted, their fruits ye shall know them. and were destroyed of serpents. Not every one that faith unto Neither murmur ye, as some me, Lord, Lord, shall enter in- of them also murmured, and

The tenth Sunday after TRINITY.

er. Now all these things hap ed the unjust steward, because pened unto them for ensamples: he had done witely: for the and they are written for our ad-children of this world are in monition, upon whom the ends their generation wifer than the of the world are come. Where- children of light. And I fay fore let him that thinketh he unto you, Make to your felves flandeth, take heed left he fall, friends of the mammon of un-There hath no temptation taken righteonfiels; that when ye you, but such as is common to fail, they may receive you into man: but God is faithful, who everlatting habitations. will not fuffer you to be tempted above that ye are able; but The tenth Sunday after Trinity. will with the temptation also make a way to escape, that ye may be able to bear it.

The gofpel. S. Luke xvi. 1. TEfus faid unto his difciples, man who had a fleward, and fuch things as shall please thee, the fame was accused unto him, through Jesus Christ our Lord. that he had wasted his goods. And he called him, and faid unto him, How is it that I hear mayest be no longer steward.

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The collect

Lord, be open to the prayers of thy humble fervants; and that they may obtain their There was a certain rich petitions, make them to ask Amen.

The epifile. I Cor. xii 1 Oncerning spiritual gifts, this of thee? Give an account to brethren, I would not have of thy flewardship; for thou you ignorant, Ye know that ye were Gentiles carried away Then the fleward faid within unto these dumb idols, even as himself, What shall I do? for ye were led. Wherefore I give my lord taketh away from me you to understand, that no man the stewardship: I cannot dig, speaking by the spirit of God, to beg I am ashamed. I am re-calleth Jesus accursed; and solve i what to do, that when I that no man can say that Jesus am put out of the stewardship, is the Lord, but by the holy they may receive me into their Ghost. Now there are diversible houses. So he called every one ties of gifts, but the same of his lords debtors unto him, Spirit. And there are differences and faid unto the first, How of administrations, but the much owest thou unto my lord? same Lord. And there are di-And he said, An hundred mea- versities of operations, but it fures of oil. And he said unto is the same God, who worketh him, Take thy bill, and fit all in all. But the manifestadown quickly, and write fifty, tion of the Spirit is given to Then faid he to another, And every man to profit with 1. For how much owest thou? And he to one is given by the Spirit the faid, An hundred measures of word of wisdom; to another wheat. And he said unto him, the word of knowledge by the Take thy bill, and write sour-same Spirit; to another faith

The eleventh Sunday after TRINITY.

by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of fpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the felf-same Spirit, dividing to every man feverally as he will. The gospel. S. Luke xix. 41.

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Nd when he was come near, he beheld the city, thou hadft known, even thou, at least in this thy day, the ceived, how that Christ died for things which belong unto thy our fins according to the scripfrom thine eyes. For the days and that he was buried; fhall shall not leave in thee one stone another, because thou HDON knewest not the time of thy visitation. And he went into the temple, and began to cast out them that fold therein, and them that bought, faying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The collect. God, who declareft thy almighty power most chiefly in flewing mercy and and so ye believed. pity; mercifully grant unto us such a measure of thy grace,

thy commandments, may obtain thy gracious promifes, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The epiftle. 1 Cor. xv. I.

B Rethren, I declare unto your the goipel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are faved, if ye keep in memory what I preached unto you, unless ye have believed in vain. and wept over it, flying, If For I delivered unto you first of all, that which I also reand that he rose again the third come upon thee, that day according to the scriptures; thine enemies shall cast a trench and that he was seen of Ceabout thee, and compass thee phas, then of the twelve. After round, and keep thee in on that he was feen of above five every side, and shall lay thee hundred brethren at once; of even with the ground, and thy whom the greater part remain children within thee: and they unto this prefent; but some are fallen afleep. After that, he was seen of James; then of all the apostles; and last of all he was feen of me also, as of one born out of due time: for I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God Lam what I am : and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I, or they, fo we preach,

The gospel. S. Luke xviii. 9. Efus spake this parable unto that we running the way of I certain which trusted in themfelves.

felves, that they were righte- is of God. Who also hath made ous, and despised others; Two us able ministers of the new men went up into the temple testament; not of the letter, extortioners, unjust, adulterers, or even as this publican. I fast of all that I polless. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breaft, faying, God be merciful to me a finner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity. The collect.

A Lmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we defire or deferve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord, Amen.

The epiftle. 2 Cor. iii. 4. OUch trust have we through Christ to God-ward. Not that we are sufficient of our our felves; but our fufficiency dumb to speak.

to pray, the one a Pharisee, but of the spirit: for the letter and the other a publican. The killeth, but the spirit giveth Pharifee stood and prayed thus life. But if the ministration of with himself, God, I thank thee, death written and engraven in that I am not as other men are, stones was glorious so that the children of Israel could not stedfastly behold the face of Moses twice in the week, I give tithes for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

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The gofpel. S. Mark vii. 31. Esus departing from the coasts of Tyre and Sidon, came unto the fea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they befeech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he fighed, and saith unto him, Ephphatha, that is, Be opened And fraightway his ears were opened, and the string of his tongue was loofed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond meafure aftonished, saying, He hath done all things well; he maketh selves to think any thing as of both the deaf to hear, and the

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eth that thy faithful people do to fee those things which ye unto thee true and laudable see, and have not feen them; fervice; grant, we befeech and to hear those things which thee, that we may so faith ully ye hear, and have not heard serve thee in this life, that we them. And behold, a certain fail not finally to attain thy lawyer stood up, and tempted heavenly promifes, through the him, faying, Mafter, what shall merits of Jesus Christ our Lord. I do to inherit eternal life? He Amen.

To Abraham and his feed thou? And he answering, said, were the promises made. Thou shale love the Lord thy He faith not, And to feeds, as God with all thy heart, and of many; but as of one; And with all thy foul, and with all to thy feed, which is Christ. And this I fay, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot difannul, that it should make the promise of none effect. For if the inheritance be of the law: it is no more of promife; but God gave it to Abraham by promise. Wherefore then ferveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a

The golpel. S. Luke x 22. Bleifed are the eyes which fee the things that ye fee. A Lmighty and merciful God, For I tell you, that many proof whose only gift it com- phets and kings have defired faid unto him, What is writ-The epiftle. Gal. iii. 16. ten in the law? how readeft thy strength, and with all thy mind, and thy neighbour as thy felf. And he faid unto him. Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jefus answering, faid, A cerrain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain prieft that way. and when he faw him, he paff? ed by on the other fide. And mediator of one, but God is likewise a Levite, when he was one. Is the law then against at the place, came and looked the promises of God? God for- on him, and passed by on the bid: for if there had been a law other fide. But a certain Sagiven, which could have given maritan, as he journeyed, came life, verily righteousness should where he was; and when he have been by the law. But the faw him, he had compassion on Scripture hath concluded all him, and went to him, and under fin, that the promise by bound up his wounds, pouring faith of Jesus Christ might be in oil and wine, and let him given to them that believe. on his own beatt, and brought

him. And on the morrow when do fuch things, shall not inherin he departed, he took out two the kingdom of God. But the pence, and gave them to the fruit of the Spirit is love, joy hoft, and faid unto him, Take peace, long-fuffering, gentlenes care of him, and whatfoever goodness, faith, meekness, tem-thou spendest more, when I perance: against such there come again, I will repay thee, is no law. And they that are Which now of these three, Christs, have crucified the flesh, thinkest thou was neighbour with the affections and lusts. unto him that fell among the thieves? And he faid. He that shewed mercy on him. Then faid Jefus unto him. Go and do that he paffed through the midft thou likewife.

The fourteenth Sunday after

The collect.

crease of faith, hope, and cha- when he saw them, he said unrity; and that we may obtain to them, Go shew your selves that which thou dost promise, unto the priests. And it came make us to love that which thou to pass, that as they went, they

The epifile. Gal. v. 16. full of the fielh. For the fielh giving him thanks; and he was fulfeth against the Spirit, and a Samaritan. And Jesus anthe Spirit against the flesh; and swering, said, Were there not these are contrary the one to ten cleansed? but where are the to the other; so that ye cannot nine? There are not found that do the things that ye would returned to give glory to God, But if ye be led by the Spirit, fave this stranger. And he ye are not under the law. Now faid unto him, Arife, go thy the works of the flesh are ma- way, thy faith hath made thee nifest, which are these, Adul- whole. tery, fornication, uncleannels, lasciviousness, idolatry, witch- The fifteenth Sunday after Tricraft, hatred, variance, emula- nity. tions, wrath, strife, seditions, herelies, envyings, murders, K Eep, we beseech thee, O drunkenness, revellings, and K Lord, thy church with thy fuch like : of the which I tell perpetual mercy : and because you before, as I have also told the frailty of man with-

him to an inn, and took care of you in time past, that they wh

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The gofpel. S. Luke xvii. Ft. A Nd it came to pass, as lefus went to Terufalem. of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up A Lmighty and everlafting their voices, and faid, Jesus God, give unto us the in- Master, have mercy on us. And doft command, through Jesus were cleansed. And one of Christ our Lord. Amen. them, when he saw that he was them, when he faw that he was healed, turned back, and with Say then, Walk in the Spi- a loud voice glorified God, and rit, and ye shall not fulfil the fell down on his face at his feet,

The collect.

out thee cannot but fall, keep body, what ye shall put on : Is

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Amen.

A fters: for either he will thereof. hate the one, and love the other; or elfe he will hold to the The fixteenth Sunday after Trione, and despise the other. Ye mity. cannot ferve God and mam-

s ever by thy help from all not the life more than meat? hings hurtful, and lead us to and the body than raiment? Il things profitable to our falva- Behold the fowls of the air, for ion, through Jefus Christ our they fow not, neither do they Lord. Amen. reap, nor gather into barns; yet The epiffle, Gal, vi. 11. Your heavenly Father feedeth TE fee how large a letter I them: Are ye not much better have written unto you than they? Which of you by with mine own hand. As many taking thought can add one cutas defire to make a fair thew in bit unto his stature.? And why the flesh, they constrain you to take ye thought for raiment? be circumcifed; only left they Confider the lilies of the field hould fuffer perfecution for the how they grow: they toil not. crofs of Christ. For neither neither do they spin: and yet I they themselves who are cir- say unto you, that even Solocumcifed, keep the law; but mon in all his glory was not adefire to have you circumcifed, rayed like one of these. Wherethat they may glory in your fore if God fo clothe the grass flesh. But God forbid that I of the field, which to day is, should glory, save in the cross and to morrow is cast into the of our Lord Jefus Christ, by oven; shall he not much more whom the world is crucified clothe you. O ye of little faith? unto me, and I unto the world. Therefore take no thought, fay-For in Christ Jesus neither cir- ing, What shall we eat? or cumcifion availeth any thing, what shall we drink? or wherenor uncircumcifion, but a new withal shall we be clothed? creature. And as many as walk (for after all these things do according to this rule, peace be the Gentiles feek) for your on them, and mercy, and upon heavenly Father knoweth that the Ifrael of God. From ye have need of all these things. henceforth let no man trouble But feek ye first the kingdom me, for I bear in my body the of God, and his righteoutness. marks of the Lord Jefus. Bre- and all these things shall be adthren, the grace of our Lord ded unto you. Take therefore Jefus Christ be with your spirit, no thought for the morrow; for the morrow shall take thought The gofpel. S. Matth. vi. 24, for the things of it felf: fuffi-TO man can serve two ma- cient unto the day is the evil

The collect.

mon. Therefore I say unto O Lord, we beseech thee let you, Take no thought for your O thy continual pity cleanse life, what we shall eat, or what and defend thy church; and ye shall drink; nor yet for your because it cannot continue in

The seventeenth Sunday after TRINITY.

tribulations for you, which gan to speak and he delivered is your glory. For this cause I him to his mother. And there bow my knees unto the Father came a fear on all, and they of our Lord Jesus Christ, of glorified God, saying, That a whom the whole family in hea- great prophet is rifen up among ven and earth is named, that us, and, That God hath visited he would grant you, according his people. And this rumor ro the riches of his glory, to of him went forth throughout be strengthened with might by all Judea, and throughout all his Spirit in the inner man: the region round about. that Christ may dwell in your hearts by faith; that ye being The Jeventeenth Sunday after rooted and grounded in love, may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ all lowliness and meekness, Jefus, throughout all ages, world without end. Amen.

dead man carried out, the only and in you all. fon of his mother, and she was a widow; and much people of the city was with her. And I went into the house of one the city was with her. And

fafety without thy succour, pre-ferve it evermore by thy help came and touched the bies and goodness, through Jesus (and they that bare him stood Christ our Lord. Amen. Still) and he said, Young man The epiftle. Ephel iii. 13. I say unto thee, Arise. And he Desire that ye faint not at my that was dead, sat up, and be

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Trinity.

The collect. Ord, we pray thee, that thy grace may always pre-vent and follow us; and make us continually to be given to all good works, through Jefus Christ our Lord. Amen

The epistle. Ephel iv. 1. Therefore, the prisoner of the Lord, befeech you that ye walk worthy of the vocation wherewith ye are called, with with long-fuffering, forbearing one another in love : endea-The gospel. S. Luke vii. 11. vouring to keep the unity of A Nd it came to pass the day the Spirit in the bond of peace. after, that Jesus went in- There is one body, and one to a city called Nain, and many Spirit, even as ye are called in of his disciples went with him, one hope of your calling; one and much people. Now when Lord, one faith, one baptism, he came nigh to the gate of one God and Father of all, who the city, behold, there was a is above all, and through all,

when the Lord faw her, he had of the chief Pharifees to eat compassion on her, and said un- bread on the sabbath-day, that

they

The eighteenth Sunday after TRINITY.

they watched him. And be vil, and with pure hearts and hold, there was a certain man minds to follow thee the only before him, who had the drop God, through Jesus Christ our fy. And Jefus answering, spake Lord. Amen. of his street unto the lawyers and Pharifees, ... The epiftle. I Cor. i. a. faying, Is it lawful to heal on T Thank my God always on the labbath-day ? And they held their peace. And he took him and healed, him, and let him go; and answered them, faying, Which of you hall have an als, or an ox fallen into a pit, and will not straightway pull him out on the fabbathday? And they could not anfwer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, faying unto them, When thou art bidden of any man to a wedding, fit not down in the highest room, left a more honourable man than thou be bidden of him: And he that bade thee and him, come and fay to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and fit down in the lowest room, that when he that bade thee cometh, he may fay unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whofoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

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The eighteenth Sunday after Trinity. a meinting The collect.

thy people grace to withstand the temptations of the

your behalf, for the grace of God, which is given you by Jefus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teltimony of Christ was confirmed in you: So that ve come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The gofbel. S. Matth. xxii. 24. When the Pharifees had heard that Jefus had put the Sadducees to filence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and faying, Master, which is the great commandment in the law? Jefus faid unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the first and great commandment. And the fecond is like unto it, Thou shalt love thy neighbour as thy felf. On these two command. ments hang all the law and the prophets. While the Pharifees were gathered together. Jesus asked them, saying, What think ye of Christ? whose fon is he? They fay unto him, The fon of David. He faith Ord, we befeech thee, grant unto them, How then doth David in spirit call him Lords faying, The LORD faith onto world, the flesh, and the de- my Lord, sit thou on my right hand, till I make thine cnomies thy footbool? If David then call him Lord, how is the gry, and fin not: let not the fun his fon? And no man was able go down upon your wrath: neither durft any man (from that him than itole, fleal no more; day forth) ask him any more but rather let him labour, working with his hands the thing

The mineteenth Sunday after Trinity in a land a contraction

God, forasmuch as without thee we are not able to please thee; mercifully grant, that thy holy spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The epiftle, Ephel. iv. 17. His I fay therefore, and tehistify in the Lord, that ye bengeforth walk not as other Gentiles walk in the vanity of their mind; having the under-Banding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves overunto lasciviousness, to work all uncleanness with greediness. But we have mor for learned Chaift; if so be that ye have heard him; and have been raught by him, as the truth is in lefus: that ye put off, concerning the former converfatis on, the old man, which is corsupersconding to the descitful luits; and be renewed in the spirit of your mind; and that ye pur on the new man, which after God is created in righteoushess and true holiness. Wherefore putting away lying, speak every man truth with his

ther give place to the devil Let him than itale, fical no more : but rather let him labour, working with this hands the thing which is good, that he may have to give to him that needeth. Leti no corrupt communication proceed our of your mouth, but that which is good to the use of edifying, that it may minifter grace unto the hearers, And grieve nor the holy spipit of God, whereby he are fealed anto the day of redemp. tion: Ler all bitternels, and wrath, and anger, and clamor, and evil-speaking be put away from you with all malice. And be yerkind one to another, tender hearted, forgiving one another, even as God for Christs fake hath forgiven you.

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The gofpel S. Matth ix. 1. Eius entered into a Thip, and paffed over, and came into his own city. And behold, they brought to him a man fick of the palfy, lying on a bed. And Jefus feeing their faith, faid unto the fick of the palfy. Son, be of good cheer, thy fine be forgiven thee! And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is easier to fay, Thy fins be forgiven thee? or to fay, Arife, and walk ? But that ye may know that the Son of man hath power on earth to forgive fins (then faith he to the fick of the palfy) Arife, take up

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The twentieth and one and twentieth Studays after TRINT

thy bed, and go unto thine house.
And he arese, and departed to
his house. But when the multitude faw it, they marvelled,
and glorified God, who had
given such power unto med.

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The twentieth Sunday after Ininity.

The collect.

O Almighty and most mertiful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The epiftle. Ephel. v. 15.

CEE then that ye walkcircumfpectly, not as tools, but as wife, redeeming the time, because the days are evil. Wherefore be we not unwate, but, underitanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; fpeaking to yourselves in psalms, and hymns, and spiritual songs finging and making melody in ir heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jefus Christ: fubmisting yourselves one to another in the fear of God.

The gof pel. S. Marth, xxii. 1.17
The fun faith, The kingdom of heaven is like unto a certain king, who made a marriage for his fon, and fent forth his fer, vants to call them that were bidden to the wedding; and they would not come. Again he fent forth other fervants, faying,

Tell them who are bidden, hold, I have prepared my di ner; my oxen and my fatling are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm; another to his merchandise: and the remnant took his fervants, and entreated them spitefully, and flew them. But when the king heard thereof, he was wroth; and he fent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his fervants, The wedding is ready, but they who were bidden, were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage, So those fervants went out into the high-ways; and gathered together all, as many as they found; both bad and good; and the wedding was furnished with guests. And when the king came in to fee the guests, he faw there a man who had not on a wedding garment. And he faith unto him Eriend, how camen thou in hither, not having a wedding garment? And he was speechless. Then faid the king to the fervants, Bind him hand and foot, and take him away, and calt him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosens at or whiled the sa

The one and twentieth Sunday after Trinity.

The collect.

Rant, we beseechthee, merciful Lord, to thy faithful people, pardon and peace; hand, till I make thine cnomies thy foothool? If David then call him Lord, how is the his fon? And no man was able to answer him a word, neither durft any man (from that day forth) ask him any more queftions.

The mineteenth Sunday after Trinity

God, forasmuch as without thee we are not able to please thee; mercifully grant, that thy holy spinit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Arien.

The epistle, Ephes. iv. 17. His Lay therefore, and te-Atify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alicnated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being patt feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But we have not so learned Christ; if so be that ye have heard him, and have been raught by him, as the truth is in Jesus: that ye put off, concerning the Hormer convertatis on, the old man, which is corsupprecepting to the deceitful luits; and be renewed in the fpirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, fpeak every man truth with his .bmgt

ther give place to the devil 12+ but rather let him labour, working with this hands the thing which is good, that he may have to give to him that needeth. Leti no corrupt communicarion proceed out of your mouth. but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve nor the holy spinit of God, whereby he are fealed unto the day of redemp. tional Ler all bitternels, and wrath, and anger, and clamor, and evil-freaking be put away from you, with all malice. And be yeakind one to another, tender hearted forgiving one another, even as God for Christs fake hath forgiven you.

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The gofpel S. Matth. ix. 1. Efus entered into a Thip, and passed over, and came into his own city. And behold, they brought to him a man fick of the palfy, lying on a bed. And Jefus feeing their faith, faid unto the fick of the palfy, Son, be of good cheer, thy line be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is easier to fay, Thy fins be forgiven thee? or to fay, Arife, and walk ? But that ye may know that the Son of man hath power on earth to forgive fins (then faith he to the fick of the palfy) Arife, take up

The exentieth and one and twentieth Sundays after TRINITY.

thy bed, and go unto thine-house.

And he arose, and departed to
his house. But when the multitude Taw it, they marvelled,
and glorified God, who had
given such power unto med.

The twentieth Sunday after Ininity.

The collect.

O Almighty and most mertiful goodness keep us, we befeech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

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The epiftle. Ephel, v. 15. CEE then that ye walkcircumfpectly, not as tools, but as wife, redeeming the time, because the days are evil. Wherefore be ye not unwife, but, understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in plalms, and hymns, and spiritual songs ging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jefus Christ; fubmitting yourselves one to another in the fear of God.

The gofpel. S. Matth. xxii. 1. If Elus fairt, The kingdom of the went is like unto a certain king, who made a matriage for his for; and fent forth his fervants to call them that were bidden to the wedding; and they would not come. Again he fent forth other fervants, faying,

Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm; another to his merchandise; and the remnant took his fervants, and entreated them spitefully, and flew them. But when the king heard thereof, he was wroth and he fent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his fervants. The wedding is ready, but they who were bidden, were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage, So those fervants went out into the high-ways; and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests. he faw there a man who had not on a wedding garment. And he faith unto him, Friend, how camen though hither, nor having a wedding garment? And he was speechless. Then said the king to the fervants. Bind him hand and foot, and take him away, and calt him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are cholens at or , which almon

The one and twentieth Sunday after Trinity. The collect.

Rant, we beseechthee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleanled from at Capernaum. When he heard

fpel of peace: Above all, taking Thy fon liveth; and himfelf the shield of faith, wherewith believed, and his whole house. and the fword of the Spirit, Ice. which is the word of God: Praying always with all prayer The two and twentieth Sunday and supplication in the Spirit, and watching thereunto with all perseverance and supplica- T Ord, we beseechthee to keep tion for all faints; and for me, that utterance may be given in continual godliness; that unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for devoutly given to serve thee in which I am an ambassador in good works, to the glory of bonds: that therein I may speak thy name, through Jesus Christ boldly, as I ought to speak.

The gofpel. S. John iv. 46.

all their fins, and ferve thee that Jesus was come out of Ju-with a quiet mind, through Je- dea into Galilee, he went unto fus Christ our Lord. Amen. him, and befought him, that The epifile. Ephel vi. 10. he would come down, and heal Y brethren, be strong in his son; for he was at the point the Lord, and in the ofdeath. Then faid Jesus unto power of his might. Put on the him, Except ye fee figns and whole armour of God, that ye wonders, ye will not believe. may be able to stand against The noble man saith unto him, the wiles of the devil. For we Sir, come down ere my child wrestle not against siesh and die. Jesus saith unto him, Go blood, but against principalities, thy way, thy son liveth. And against powers, against the rul- the man believed the word that ers of the darkness of this Jefus had spoken unto him, and world, against spiritual wicked- he went his way. And as he ness in high places. Wherefore was now going down, his fertake unto you the whole armour vants met him, and told him, of God, that ye may be able to faying, Thy fon liveth. Then withstand in the evil day, and enquired he of them the hour having done all, to stand. Stand when he began to amend: And therefore, having your loins they faid unto him, Yesterday girt about with truth, and have at the seventh hour the fever ing on the breast-plate of righ- left him. So the father knew teousness; and your feet shod that it was at the same hour, in with the preparation of the go- the which Jefus faid unto him, ye shall be able to quench all the This is again the second mirafiery darts of the wicked. And cle that Jesus did, when he was take the helmet of falvation, come our of Judea into Gali-

after Trinity.

The collect. thy houshold the church through thy protection it may be free from all advertities, and our Lord. Amen.

The epiftle. Phil. i. 3. Here was a certain noble I Thank my God upon every man, whose son was sick I remembrance of you salways The three and twentieth Sunday after TRINITY.

ways in every prayer of mine ment to be made. The fervane for you all, making request with therefore fell down and worjoy) for your fellowship in shipped him, saying, Lord, have the gospel from the first day patience with me, and I will until now; being consident of pay thee all. Then the Lord this very thing, that he who of that fervant was moved with hath begun a good work in you, compassion, and loosed him, will perform it until the day of and forgave him the debt. But Jefus Christ; even as it is meet the same servant went out and for me to think this of you all, found one of his fellow-servants, because I have you in my heart, who owed him an hundred inasmuch as both in my bonds, pence; and he laid hands on this I pray, that your love may abound yet more and more in praise of God!

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had begun to reckon, one was him ten thousand talents? But after Trinity. 5 (2 19 110) forafmuch at he had not to pay, - one of the collect. his lord commanded him to be God, our refuge, and fold, and his wife and children, of firength, who are the au-

and, in the defence and confir- him, and took him by the mation of the gospel, ye all are throat, saying, Pay me that partakers of my grace. For thou owest. And his fellow-God is my record, how greatly fervant fell down at his feet, I long after you all in the and befought him, faying, Have bowels of Jefus Christ. And patience with me, and I will pay thee all. And he would not but went and cast him into priknowledge, and in all judge fon, till he should pay the debt. ment: that ye may approve so when his fellow fervants things that are excellent, that faw what was done, they were ye may be fincere, and without very forry, and came and told offence till the day of Christ: unto there lord all that was Being filled with the fruits of done. Then his lord, after that righteourness, which are by Je he had called him, faid unto him, fus Christ unto the glory and O thou wicked servint, I forgave thee all that debt, because The gospel. S. Matth. xviii. 21. thou desiredft me : shouldest DEter said unto Jesus, Lord, not thou also have had compashow oft shall my brother fion on thy fellow-servant, even fin against me, and I forgive as I had pity on thee? And his him? till seven times? Jesus lord was wroth, and delivered faith unto him, I fay not unto him to the tormentors, till he thee, Until feven times; but should pay all that was due-ununtil feventy times feven, to him. So likewife shall my Therefore is the kingdom of heavenly Father do also unto heaven likened unto a certain you, if ye from your hearts king, who would take account forgive not every one his broof his fervants. And when he ther their trespasses.

brought unto him, who owed The three and twentieth Sunday

and all that he had, and pay- thor of all godlines, be ready,

The four and twentieth Sunday after TRINITY.

we beforeh thee, to hear the devout prayers of thy church; and grant that those things which we ask faithfully, we may obtain effectually, through Jefus Christ our Lord. Amen.

The epiftle. Phil. iii. 17. D kethren, be followers together of me, and mark them who walk for, as ye have us for an enfample. (For many walk, of whom I have told you often, and now tell you even weeping. that they are the enemies of the cross of Christ: whose end is dettruction, whose God is their belly, and whoseglory is in their shame: who mindearthly things) For our conversation is in heaven, from hence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to fubdue all things unto himfelf.

The gofpel. S. Matth. xxii. 15.) Hen went the Pharifees, and took counfel how they might entangle him in his talk. And they fent out unto him their disciples, with the Herodians, faying, Mafter, we know that thou art true; and teacheft the way of God in truth, neither careff thou for any man; for thou regardest not the perion of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar. or not? But Jesus perceived their wickedness, and faid, Why tempt ye me, ye hypocrites? Shew me the tributemoney. And they brought unto him a penyo And he faith unto him, Whose is this image

and superscription? They say unto him. Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

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The four and towentieth Sunday after Trinity.

The collect.

Lord, we beseech thee, absolve thy people from their offences, that through thy bountful goodness we may all be delivered from the bands of those fins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. Amen.

The epiftle. Col. i. 3. WE give thanks to God, and the Father of our Lord Jefus Christ, praying al ways for you, lince we heard of your faith in Christ Jesus, and of the love which ye have to all the faints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alfo in you, fince the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-fervant, who is for you a faithful minifter of Christ; who also declared unto us your love in the Spirit, For this cause we also nince the day we heard it, do not ceafe to pray

The five and twentieth Sunday after TRINITY.

ledge of his will in all wifdom abroad into all that land. and spiritual understanding. That ye might walk worthy of The five and twentieth Sunday the Lord unto all pleafing, be: after Trinity. ing fruitful in every good work, and and The collect. ther, who hath made us meet Christ our Lord. Amen. to be partakers of the inheri- For the epiffle Jer. xxiii. 5. tance of the faints in light.

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The gofpel. S. Matth. ix. 18. hem of his garment: for the brought up the children of If. but touch his garment, I shall but, The Lord liveth, who he faid, Daughter, be of good of the north-country, and from comfort, thy faith hath made all countries whither I had drivthee whole. And the woman en them; and they shall dwell in was made whole from that their own land. hour) And when Jesus came The gospel. S John vi. 5.
into the rulers house, and saw
the minstrels and the people Weyes, and saw a great making a noise, he faid unto company come unto him, he them, Give place; for the maid faith unto Philip, Whence shall is not dead, but fleepeth. And we buy bread, that these may they (laughed him to fcorn, cat? (And this he faid to prove But when the people were put him: for he himfelf knew what forth, he went in, and took her he would do) Philip answered Laysile:

for you, and to defire that ye by the hand, and the maid amight be filled with the know- rofe. And the fame thereof went

and increasing in the knowledge O Tir up, we beforeh thee, O of God; strengthened with all D Lord, the wills of thy faithmight, according to his glori-ful people; that they plenteoutly ous power, unto all patience bringing forth the fruit of good and long-fuffering, with joyful- works, may of thee be plenteness; giving thanks unto the Fa- outly rewarded, through Jefus

Behold, the days come, faith the Lord, that I will raife WHILE Jesus spake these unto David a righteous Branch, things unto Johns di- and a King shall reign and sciples, behold, therecame a cer- prosper, and shall execute judgetain ruler and worshipped him, ment and justice in the earth. saying, My daughter is even in his days Judah shall be sav-. now dead; but come and lay ed, and Ifrael thall dwell fafely: thy hand upon her, and she shall and this is the name wherelive. And Jesus arose, and sol- by he shall be called, THE lowed him, and fo did his di- LORD OUR RIGHTEsciples. (And behold, a woman OUSNESS. Therefore bewhich was difeafed with an if-hold, the days come, faith the file of blood twelve years, came Lord, that they shall no more behind him, and touched the fay, The Lord liveth, who faid within herfelf. If I may rael out of the land of Egypt: be whole. But Jesus turned him brought up, and who led the about, and when he faw her, feed of the house of Israel out

him. Two hundred peny-worth Saint Andrews day. of bread is not fufficient for The collect them, that every one of them A Lmighty God, who didft may take a little. One of his A give such grace unto thy disciples, Andrew, Simon Pe- holy apostle Saint Andrew. ters brother, faith unto him, that he readily obeyed the call-There is a lad here, which hath ing of thy Son Jefus Christ, and five barley-loaves, and two small followed him without delay; fillies; but what are they a grant unto us all, that we bemong so many? And Jesus said, ing called by thy holy word. Make the men fit down. Now may forthwith give up our there was much grass in the selves obediently to fulfil thy place. So the men far down, holy commandments, through in number about five thousand, the same Jesus Christ our Lord. And Jesus took the loaves, and Amen. when he had given thanks, he distributed to the disciples, and IF thou shalt confess with thy the disciples to them that were I mouth the Lord Jesus, and fer down; and likewise of the shalt believe in thine heart, fishes, as much as they would, that God hath raised him from When they were filled, he faid the dead, thou shalt be faved, unto his disciples. Gather up For with the heart man believthe fragments that remain, that eth unto righteousness, and nothing be loft. Therefore they with the mouth confession is gathered them together, and made unto falvation. For the filled twelve baskets with the scripture saith, Whosoever befragments of the five barley- lieveth on him, shall not be aloaves, which remained over shamed. For there is no diffeand above unto them that had rence between the Jew and the caten. Then those men when Greek: For the same Lord over come into the world. Lord, shall be saved. How

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The epiftle. Rom. x. o. they had seen the miracle that all, is rich unto all that call up-Jesus did, said, This is of a on him. For whosoever shall truth that prophet that should call upon the name of the then shall they call on him in If there be any more Sundays whom they have not believed? before Advent-funday, the And how shall they believe in fervice of some of those sun- him of whom they have not days that were omitted after heard? And how shall they the Epiphany, shall be taken hear without a preacher? And in to fupply fo many as are how shall they preach, except bere wanting. And if there they be sent? As it is written, be fewer, the overplus may How beautiful are the feet of be omitted: provided, that them that preach the gospel of this last collett, epistle, and peace, and bring glad tidings gofpel, shall always be used of good things! But they have upon the Sunday next before not all obeyed the gospel. For Advent. 101 (Esaias faith, Lord; who hath believed

aith cometh by hearing, and feetly, and without all doubt to learing by the word of God, believe in thy Son Jefus Christ; will provoke you to jealoufy more. Amen. them that are no people, bold, and faith, I was found of reigners, but fellow-citizens Israel he saith, All day long I stles and prophets, Jesus Christ have executed forth my hands himself being the chief cornerlaying people.

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Tesus walking by the sea of Lord; in whom ye also are Galilee, saw two brethren, builded together for an habita-Simon called Peter, and Antion of God through the Spirit. drew his brother, caiting a net The gofpel. S. John xx. 24. into the sea: (for they were Thomas, one of the twelve, fishers) And he saith unto them, Called Didymus, was not Follow me, and I will make with them when Jefus came. you fifthers of men. And they The other disciples therefore ffraightway left their nets, and faid unto him, we have feen followed him. And going on the Lord. But he faid unto from thence, he saw other two them, Except I shall see in his a ship with Zebedee their fa- the nails, and thrust my hand ther mendings their nets; and into his side, I will not believe. father, and followed him.

The collect.

A Lmighty and everliving faith he to Thomas, Reach hi-God, who for the more ther thy finger, and behold confirmation of the faith, didl't my hands; and reach hither fuffer thy holy apostle Thomas thy hand, and thrust it into my

believed our report? So then furrection; grant us so per-But I fay, Have they not heard? that our faith in thy fight may les verily, their found went never be reproved. Hear us, into all the earth, and their O Lord, through the fame Jesus words unto the ends of the Christ, to whom, with thee and world. But I say, Did not If the holy Ghost, be all honour rael know? First Moses saith, and glory, now and for ever-

The epiftle. Ephcf. ii. 10. and by a foolish nation I will Now therefore ye are no anger you. But Esajas is very more strangers and fothem that fought me nor: I with the faints, and of the housewas made manifest unto them hold of God; and are built upthat asked not after me. But to on the foundation of the apounto a disobedient and gain- stone; in whom all the building fitly framed together, growing fitly framed together, grow-The gofpel. S. Marth. iv. 18 eth unto an holy temple in the

brethren. James the fon of Ze- hands the print of the nails, and bedee, and John his brother, in put my finger into the print of he called them. And they im- And after eight days, again his mediately left the ship and their disciples were within, and Thomas with them : Then came Jefus, the doors being thut, and Saint Thomas the apostle. Stood in the midst, and said, Peace be unto you. Then to be doubtful in thy Sons re- fide; and be not faithless, but

believing. And Thomas an faying unto him, Saul, Saul (wered and faid unto him, My why perfecuteft thou me? And Lord, and my God, Jefus faith Lord, and my God. Jesus saith he said, Who are thou, Lord unto him, Thomas, because thou And the Lord said, I am Jesu hait seen me, thou hast believed, whom thou persecutest: it is hait feenme, thou haft believed; bleffed are they than have not hard for thee to kick again feen, and yet have believed, the pricks. And he trembling And many other figns truly and aftonished, faid, Lord, wha did Jesus in the presence of his disciples, which are not writsenin this book. But these are and go into the city, and i that Jefus is the Christ, the Son must do. And the men which of God; and that believing, ye journeyed with him might have life through his speechless, hearing a voice, bu nameind are been a book of lifert

The Conversion of faint Paul, The collect.

God, who through the apostle saint Paul, hast caused days without fight, and neither the light of the gospel to shine did eat nor drink. And there throughout the world; grant, was a certain, disciple at Da we beseech thee, that we hay mascus, named Ananias, and to ing his wonderful conversion in him faid the Lord in a vision remembrance, may thew forth Ananias. And he faid, Behold our thankfulness unto thee for Iam here, Lord, And the Lord the same, by following the ho- faid unto him, Arise, and go ly doctrine which he taught, into the street which is called through Jesus Christ our Lord. Straight, and enquire in the Amen.

For the epiftle. Acts ix. 1.

iles, im uffer Lnan ered ing rotl wile thou have me to do? And the Lord faid unto him, Arife flood feeing no man. And Saul arold from the earth, and when his eyes were opened, he faw no man; but they led him by the hand, and brought him into preaching of the bleffed Damascus. And he was three house of Judas for one called A N D Saul yet breathing out prayeth, and hath seen in a wi-A threatnings and flaugh- fron a man named Ananias, ter against the disciples of the coming in, and putting his hand Lord, went unto the high priest, on him, that he might receive and defired of him letters to his light. Then Ananias an-Damascus to the synagogues, swered, Lord, I have heard by that if he found any of this way, many of this man, how much whether they were men or evil he hath done to thy faints women, he might bring them at Jerusalem; and here he hath bound unto Jerusalem, And as authority from the chief priests he journeyed, he came near Da- to bind all that call on thy mascus. And suddenly there name. But the Lord said unto thined round about him a light him, Go thy way; for he is from heaven. And he fell to a chosen vessel unto me, to the earth, and heard a voice bear my name before the Genviles,

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Saul iles, and kings, and the chiliren of Israel. For I will shew An bro im how great things he mult uffer for my names fake. And Jefu it i manias went his way, and enered into the house; and put-ing his hands on him, said, Zaini brother Saul, the Lord (even Wha And efus that appeared unto thee Arise n the way as thou camelt) ath fent me, that thou mightit receive thy fight, and he filld with the holy Ghost. And mmediately there fell from his yes as it had been scales: and he received fight forthwith, and trofe, and was baptized. And when he had received mean ne was strengthened. Then was Saul certain days with the di ciples which were at Damafeus. and straightway he preached Christ in the synagogues, that e is the Son of God. But all hat heard him were amazed, nd faid. Is not this he that detroyed them which called on his name in Jerusalem and ame hither for that intent, that e might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

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The gofpel. S. Matth. xix 25. Eter answered and said unto Jefus, Behold, we have forfaken all, and followed thee; what, shall we have therefore? And Jesus said unto them, Verily I fay unto you, that ye which have followed me in the regeneration, when the Son of man shall fit in the throne of his glory, ye, also shall sit up on twelve thrones, judging the twelve tribes of Liracl. And

every one that hath forfakes , or brethren, or fifters houses or father, or mother, or wife, or children, or lands for my names fake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The presentation of Christ in the temple, commonly called, The Purification of faint Mary the

The collect. Lmighty and everliving God, we humbly befeech thy Majesty, that as thy onlybegotten Son was this day prefented in the temple in lub-france of our field, so we may be presented unto thee with pure and clean hearts, by the Came thy Son Jesus Christ our Lord. Amen.

Mal. in. I. For the epiftle. B Ehold, I will fend my med fenger, and he shall prepare the way before me: and the Lord whom ye feek, shall fuddenly come to his temple. even the messenger of the covenant, whom ye delight in: behold, he shall come, faith the Lord of hofts. But who may a bide the day of his coming? and who shall stand when he appeareth? forheislike a refiners fire, and like fullers lope. And he shall sit as a refiner and purifier of filver, and he shall purify the lons of Levi. and purge them as gold and filver, that they may offer unto the Lord an offering in rightcoulness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord,

Lord, as in the days of old, and tion; which thou hast prepared as in former years. And I will before the face of all people: come near to you to judgement, light to lighten the Gentiles, and I will be a fwift witness a- and the glory of thy people if gainst the sorcerers, and against rael. And Joseph and his mothe adulterers, and against false ther marvelled at those thing (wearers, and against those that which were fooken of him. And oppress the hireling in his wa- Simeon bleffed them, and said ges, the widow and the father- unto Mary his mother, Behold less, and that turn aside the this child is fet for the fall and stranger from his right, and rising again of many in Israel fear not me, faith the Lord of and for a fign which shall be hofts.

The gospel. S. Luke ii. 22. shall pierce through thy own A Nd when the days of her foul also) that the thoughts of A purification, according to many hearts may be revealed the law of Meses, were accom- And there was one Anna a proplished, they brought him to phetess, the daughter of Pha-Jerusalem to present him to nucl, of the tribe of Aser, she the Lord (as it is written in was of a great age, and had the law of the Lord, Every lived with an husband feven male that openeth the womb, years from her virginity. And shall be called holy to the Lord) she was a widow of about four and to offer a facrifice, ac- score and four years; which cording to that which is said in departed not from the temple the law of the Lord, A pair but ferved God with fasting of turtle doves, or two young and prayers night and day pigeons. And behold, there And she coming in that instant was a man in Jerusalem, whose gave thanks likewise unto the name was Simeon; and the Lord, and spake of him to all fame man was just and devout, them that looked for redemp-waiting for the consolation of tion in Jerusalem. And when Ifrael: and the holy Ghoft was they had performed all things upon him. And it was reveal- according to the law of the ed unto him by the holy Ghott, Lord, they returned into Galiwhen the parents brought in was upon him. the child lefus, to do for him after the cultom of the law, then took he him up in his arms, and bleffed God, and faid, Lord, now lettest thou thy fervant depart in peace, according to thy word. For Judas didit choose thy faithful mine eyes have feen thy falva- fervant Matthias to be of the

num gran alwa posti guid ftor: Lor and fpoken against (yea, a sword that he should not see death, lee, to their own city Nazareth, before he had seen the Lords And the child grew, and wax-Christ. And he came by the ed strong in spirit, filled with Spirit into the temple; and wisdom; and the grace of God

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Saint Matthias day. The collect.

Almighty God, who into number The ANNUNCIATION of the virgin MARY.

number of the twelve apoltles; faid, Thou, Lord, which know! grant that thy church being alway preferred from false apostles, may be ordered and guided by faithful and true paftors, through Jefus Christ our Lord. Amen.

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For the epiftle. Acts i. 15. IN those days Peter stood up in the midit of the disciples. and faid (the number of the names together were about an hundred and twenty) Men and brethren, this scripture must needs have been fulfilled, which the holy Ghoft by the mouth of David make before concerning ludas, who was guide to them that took lefus : for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity. and falling headlong, he burit and no man knoweth the Son afunder in the midft, and all but the Father; neither knowhis bowels gushed out. was known unto all the dwellers the Son, and he to whomfoever at Jerufalem, infomuch as that the Son will reveal him. Come field is called in their proper unto me, all ye that labour and tongue, Aceldama, that is to are heavy laden, and I will give fay, The field of blood. For it you reft. Take my yoke upon is written in the book of plalms, you, and learn of me, for I am Let his habitation be defolate, meek and lowly in heart, and and let no man dwell therein; ye shall find rest unto your souls, and. His bishoprick let another take. Wherefore of these men burden is light. which have companied with us all the time that the Lord Jefus went in and out among us, beginning from the baptism of

cit the hearts of all men, thew whether of these two thou half cholen; that he may take part of this ministry and apostlethip, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven poffics.

The gofpel. S. Matth. xi. 25. I that time lefus answered and faid, I thank thee, O Father. Lord of heaven and earth, because thou hast hid these things from the wife and prudent, and haft revealed them unto babes. Even fo, Father, for so it seemed good in thy fight. All things are delivered unto me of my Father: And it eth any man the Father, fave For my yoke is cafy, and my

> The Annunciation of the bleffed virgin Mary.

The collect. John, unto that same day that WE beseech thee, O Lord, he was taken up from us, We pour thy grace into our must one be ordained to be a hearts, that as we have known witness with us of his refurre- the incarnation of thy Son Jection. And they appointed two, fus Christ by the message of Joseph called Barsabas, who an angel; so by his cross and was surnamed Justus, and Mat-passion we may be brought unto thias. And they prayed, and the glory of his refurrection. through

For the epiffle, Ifai, vii. 10. A again unto Ahaz, faying Ask thee a fign of the Lord thy God; ask it either in the depth, or in the hight above, But Ahaz faid, I will not ask, neither will I tempt the Lord. And he faid, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary, my God alo? Therefore the Lord him-felf thail give you a lign, Behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel, Butter and hony shall he eat, that he may

know to refuse the evil, and

choose the good.

The gospel. S. Luke i. 26 A ND in the fixth month, the angel Gabriel was fent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and faid, Hail, thou that art highly fayoured, the Lord is with thee; bleffed art thou among women. And when the faw him, the was troubled at his faying, and cast in her mind what manner of falutation this should be. And the angel faid unto her, Fearmot Mary : fon thou hat found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a fon, and thalt call his name thall be called the Son of the renerated t

through the same Jesus Christ shall give unto him the throne our Lord. Amen. of his father David. And he For the epistle. Isal. vii. 10. shall reign over the house of Jacob for ever, and of his king-dom there shall be no end. Then said Mary unto the an-gel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghoft shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elifabeth, the hath also conceived a fon in her old age; and this is the fixth month with her who was called barren. For with God nothing shall be im-possible. And Mary said, Behold the handmaid of the Lord: be it unto me according to the word. And the angel departed from her. man bodies alstred ear

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Saint Mark's day The collect.

Almighty God, who haft instructed, thy holy church with the heavenly do-Grine of thy evangelist faint Mark; give us grace, that being not like children carried away with every blaft of vain doctrine, we may be established in the truth of thy holy gospel, through Jesus Christ our Lord. Amen.

The epiftle. Ephel, iv. 7. T. The every one of us is given grace according to the measure of the gift of Christ. Wherefore he faith, When he Jesus. He shall be great, and ascended up on high, he led captivity captive, and gave gifts Higheit; and the Lord God unto men. (Now that he afcend-

ed, what is it but that he also descended first into the lower paris of the earth I. He that decended is the same also that a scended up far above all heavens, that he might fill all things) And he gave some apostles, and some prophers, and some evangelists, and some pastors, and teachers: for the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ, till we all bide in you, ye shall ask what come in the unity of the faith, and of the knowledge of the Son unto you. Herein is my Father of God, unto a perfect man, glorified, that ye bear much unto the measure of the stature fruit: so shall ye be my disciples. of the fulness of Christ: that dren toffed to and fro, and in my love. If ye keep my comcarried about with every wind mandments, ye shall abide in my of doctrine by the fleight of love: even as I have kept my men, and cunning craftiness, Fathers commandments, and aeven Christ. From whom the whole body fitly joined toge- Saint Philip and faint James's ther, and compacted by that day. which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the editying of itself in love. The gofpel. S. John xv. I.

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Am the true vine, and my Father is the husbandman. Every branch in me that bear- and faint James, we may stedeth not fruit, he taketh away : faitly walk in the way that leadand every branch that bearoth cth to eternal life, through the fruit, he purgeth it, that it may bring forth more fruit. Now Lord, Amen. 1918 of starts ye are clean through the word The epifle. S. James 1. 1. which I have spoken unto you. JAmes a servant of God, and A bide in me, and I in you. As J of the Lord Jesus Christ, to the branch cannot bear fruit of the twelve tribes which are itself, except it abide in the scattered abroad greeting. My

vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the fame bringeth forth much fruit: for without me ye can do no-thing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them, into the fire, and they are burned. If ye abide in me, and my words aye will, and it shall be done As the Father hath loved me, fo we henceforth be no more chil- have I loved you: continue ve whereby they lie in wait to de bide in his love. These things ceive: but speaking the truth in have I spoken unto you, that love, may grow up into him my joy might remain in you. in all things, which is the head, and that your joy might be full.

The collect. Almighty God, whom truly to know is everlafting life, grant us perfectly to know thy Son Jefus Chrift to be the way, the truth, and the life; that following the steps of thy holy apostles, saint Philip fame thy Son Jefus Christ our

brethren,

knowing this, that the trying of your faith worketh patience. But let patience have her per- Lord. feet work, that ye may be per- thou goeft, and how can we feet and entire, wanting no- know the way? Jefus faith unthing. If any of you lack wif- to him, I am the way, the truth, dom, let him ask of God, that and the life; no man cometh giveth to all men liberally, unto the Father but by me. If and upbraideth not, and it shall ye had known me, ye should be given him. But let him ask have known my Father also; in faith, nothing wavering; for and from henceforth ye know he that wavereth is like a wave him, and have feen him. Phiof the fea, driven with the lip faith unto him, Lord, fliew wind and toffed. For let not us the Father, and it sufficeth that man think that he shall us. Jesus saith unto him, Have receive any thing of the Lord. I been fo long time with you, A double-minded man is un- and yet halt not thou known stable in all his ways. Let the me, Philip? He that hath feen brother of low degree rejoice me, hath feen the Father; and in that he is exalted; but the how fayest thou then, Shew us rich, in that he is made low; the Father? Believest thou not because as the flower of the grais that I am in the Father, and he shall passaway. For the fun the Father in me? The words is no fooher rifen with a burn- that I speak unto you, I speak that love him.

believe also in me. In my Fa-thing in my name, I will do it thers house are many mansions; if it were not fo, I would have told you. I go to prepare a place Saint Barnabas the apofile. for you: And if I go and prepare a place for you, I will come O Lord God almighty, who again, and receive you unto my didft endue thy holy a-

brethren, count it all joy when self, that were I am, there ye ye fall into divers temptations; may be also. And whither I oftle fts of go, ye know, and the way ye know. Thomas faith unto him, Lord, we know not whither s not, até O et of thou goeft, and how can we ing heat, but it withereth the not of my felf; but the Father grafs, and the flower thereof that dwelleth in me, he doeth the falleth, and the grace of the fa- works. Believe me, that I am shion of it perisheth: so also in the Father, and the Father shall the rich man fade away in in me; or else believe me for his ways. Bleffed is the man the very works fake. Verily, vethat endureth temptation; for rily I say unto you, He that bewhen he is tried, he shall re- lieveth on me, the works that I ceive the crown of life, which do, shall he do also, and greatthe Lord hath promised to them er works than these shall he do; because I go unto my Father The goffel. S. John xiv. 1. And whatfoever ye fhalf ask in A No Jesus said unto his di-my name, that will I do, that feiples, Let not your heart the Father may be glorified in be troubled, ye believe in God, the Son. If ye shall ask any

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ther i its of the holy Ghost; leave ay ye s not, we befeech thee, desti-him, at of thy manifold gifts, nor nte of thy manifold gifts, nor et of grace to use them alyey to thy honour and glory, brough Jesus Christ our Lord. men.

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ruth, For the epiftle. Acts xi. 22. meth If Idings of these things came unto the ears of the church bluoi which was in Jerusalem; and hey sent forth Barnabas, that lfo; now Phihe should go as far as Antioch, Who when he came, and had liew ceth een the grace of God, was lad, and exhorted them all, ave hat with purpose of heart they would cleave unto the Lord. for he was a good man, and full of the holy Ghost, and of aith; and much people was added unto the Lord. Then departed Barnabas to Tarfus for to feek Saul. And when he had found him, he brought him unto Antioch And it came to pase, that a whole year they affembled themselves with called Christians first in Anthroughout all the world; through Jesus Christ our Lord. which came to pass in the days Amen. of Claudius Celar. Then the For the epiftle. Haiah kl. Ti disciples, every man according

The gofpel. S. John xv. 12. His is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatfoever I command you. Henceforth I call you not fervants; for the fervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatfoever ye shall ask of the Father in my name, he may give it you.

Saint John Baptift. The collect.

A Linighty God, by whose providence thy fervant John Baptist was won lerfully born, and fent to prepare the the church, and taught much way of thy Son our Saviour, by people; and the disciples were preaching of repentance; make us fo to follow his doctrine and tioch. And in these days came holy life, that we may truly reprophets from Jerusalem unto pent according to his preach-Antioch And there stood up ing, and after his example conone of them, named Agabus, stantly speak the truth, boldand fignified by the spirit that ly rebuke vice, and patiently there should be great dearth suffer for the truths sake,

disciples, every man according Comfort ye, comfort ye, my to his ability, determined to people, saith your God. fend relief unto the brethren Speak ye comfortably to Jeruwhich dwelt in Judea. Which falem, and cry unto her, that also they did, and sent it to the her warfare is accomplished; elders by the hands of Barnabas that her iniquity is pardone and Said. Thursdoo will for the hath received of the

way for our God. Every valley thall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord thall be revealed. and all flesh shall see it together; for the mouth of the Lord hath spoken is. The voice faid, Cry. And he faid, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: furely the people is grafs. The grafs withereth, the Hower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: fay unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young,

E Lisabeths full time same of all that hate us. To per-that she should be deliver- form the mercy promised to

Lords hand double for all her coulins heard how the Lor hich has. The voice of him that cri- had shewed great mercy upo brahacth in the wilderness, Prepare her, and they rejoiced wit nto us ye the way of the Lord, make her. And it came to pass, the dout straight in the desert a high on the eighth day they came to pass, circumcife the child, and the ear. H es be called him Zacharias, lafter th name of his father. And hi ur lis mother answered and said, No e ca Lighe fo; but he shall be called foin And they faid unto her, There are the is none of thy kindred that i called by this name. And the edge made signs to his father, how le b he would have him called. And ns, 1 he asked for a writing table for and wrote faying, His name prin is John. And they marvelled dus all. And his mouth was open ed immediately, and his tongue ow loofed, and he spake and praise nto ed God. And fear came on all hild that dwelt round about them and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them aid them, up in their hearts faying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophelied, faying, Bleffed be the Lord God of Hrael, for he hath vilited and redeemed his people, and hath raised up an hom of falvation for us, in the house of his fervant David; as he spake by the mouth of his holy prophets, which have been fince the world began; that we should be faved from our The gofpel. S. Luke i. 57. enemies, and from the hand ed; and the brought forth a fon. our fathers, and so remember And her neighbours and her his holy covenant: the oath which

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Lor hich he sware to our father upo braham, that he would grant nto us, that we being delivers, tha dout of the hand of our ene nies, might serve him without ar, in holiness and righteous ess before him all the days of ur life. And thou, child, thalt e called the prophet of the lighest; for thou, shalt go beore the face of the Lord, torepare his ways; to give knowedge of falvation unto his peole by the remission of their ns, through the tender mercy four God: whereby the daypring from on high hath visit. dus to give light to them that t in darkness, and in the shaow of death, to guide our feet nto the way of peace. And the hild grew, and waxed frong n spirit; and was in the deserts ill theday of his hewing unto fractor is take Peter click roding

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Saint Peter's day The collect.

Almighty God, who by thy Son Jefus Christ didit ive to thy apostle faint Peter nany excellent gifts, and commandedit him earnestly to feed hy flock, make, we befeech thee, all bishops and paftors diligently to preach thy holy word, and the people obediently to follow the fame a that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen,

For the epifile. Acls xii. 1. Bout that time Herod the

pleased the Jews, he proceeded farther to take Peter alfo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Eatter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herodwould have brought him forth, the same night Peter was fleeping between two foldiers, bound with two chains; and the keepers before the door kept the prison, And behold, the angel of the Lord came upon him, and a light thined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel faid unto him, Gird thyfelf, and bind on thy fandals and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he faw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And A king stretched forth his when Peter was come to himhands to we receptain of the felf, he faid, Now I know of a the brother of John with the his angel, and hath delivered sword, And because he saw it me out of the hand of Herod, and

and from all the expectation of For the epifile. Acts xi. 27. and

the people of the Jews.

The gofpel. S. Matth. xvi. 13.

The gofpel. S. Matth. xvi. 13.

The from Jerusalem unto Anticoasts of Cesarea Phioch. And there stood up one of lippi, he asked his disciples, say- them, named Agabus, and sig. ing, Whom do men say, that I nisted by the Spirit that there the Son of man am? And they should be great dearth through. faid, Some fay, John the Baptist, some Elias, to pass in the days of Claudius and others Jeremias, or one of Cefar. Then the difciples, evethe prophets. He faith unto ry man according to his abithem, But whom fay ye that lity, determined to fend relief I am? And Simon Peter an unto the brethren which dwelt fwered and faid, Thou art in Judea. Which also they did, Christ, the Son of the living and sent it to the elders by the God. And Jefus answered and hands of Barnabas and Saul. faid unto him, Bleffed art thou, Now about that time, Herod Simon Barjona : for flesh and the king stretched forth his blood hath not revealed it un-hands to vex certain of the to thee, but my Father which church. And he killed James is in heaven. And I say also the brother of John with the unto thee, that thou art Peter, sword. And because he saw it and upon this rock I will build pleased the Jews, he proceeded my church; and the gates of farther to take Peter also. Said hell shall not prevail against it. The gospet. S. Matth. xx. 20. And I will give unto thee the keys of the kingdom of heaven; and whatfoever thou shalt bind on earth, shall be bound heaven; and whatfoever thou shalt loose on earth, shall be loofed in heaven.

Saint James the apostle. The collect.

Rant, Omerciful God, that I as thine holy apostle faint Tames, leaving his father, and all that he had, without delay of thy Son Jesus Christ, and am baptized with? They say followed him; to we, forfaking unto him, We are able. And all worldly and carnal affections, he faith unto them, Ye shall may be evermore ready to fol-drink indeed of my cup, and low thy holy commandments, be baptized with the baptism

that thou art out all the world; which came

Hen came to him the mother of Zebedee's children, with her fons, worthipping him, and defiring a certain thing of him. And he said unto her, What wilt thou? She faith unto him, Grant that thefe my thy right hand, and the other on the left, in thy kingdom. But Jefus answered and faid, Ye know not what ye ask. Are ve able to drink of the cup that I shall drink of, and to be bapwas obedient unto the calling tized with the baptism that I through Jesus Christ our Lord. that I am baptized with but Amen. Sain

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Saint BARTHOLOMEW and faint MATTHEW, apostles.

ver them, and they that are healed every onc. great, exercise authority upon The gospel. S. Luke xxii. 24. them. But it shall not be so A Nd there was also a strife among you: but wholoever A among them, which of will be great among you, let them should be accounted the him be your minister; and greatest, And he faid unto even as the Son of man came and they that exercise authorinot to be ministered unto, but ty upon them, are called beneto minister, and to give his life factors. But ye shall not be so: a ranfom for many, but he that is greatest among

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Saint Bartholomesy the apostle. The collect.

Almighty and everlasting God, who didft give to thine apostle Bartholomew grace truly to believe and to preach thy word; grant, we befeech thee, unto thy church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the epiftle. Acts v. 12. DY the hands of the apostles D were many figns and wonders wrought among the people (and they were all with one accord in Solomons porch. And of the rest durst no man O Almighty God, who by join himself to them; but the people magnified them. And Matthew from the receipt of believers were the more added custom, to be an apostle and to the Lord, multitudes both of evangelist; grant us grace to men, and women insertices.

on my left, is not mine to give, into the ftreets, and laid them but it shall be given to them on beds and couches, that at for whom it is prepared of my the least the shadow of Peter Father. And when the ten passing by might overshadow heard it, they were moved some of them. There came with indignation against the also a multitude out of the two brethren. But Jesus called cities round, about unto Jesusthem unto him, and faid, Ye lem, bringing fick folks, and know that the princes of the them which were vexed with Gentiles exercife dominion o- unclean spirits, and they were

whosever will be chief among them, The kings of the Gentiles you, let him be your servant: exercise lordship over them, you, let him be as the younger and he that is chief, as he that doth ferve. For whether is greater, he that litteth at meat, or he that serveth? is not he that fitteth at meat? bug I-am among you as he that ferveth. Ye are they which have continucd with me in my temptations, And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit onthrones, judging the twelve tribes of Israel.

> Saint Matthew the apostle. The collect.

men and women) infomuch forfake all coverous defires that they brought forth the fick and inordinate love of riches,

Saint MICHAEL and all angels, T.A.M. Inite

and to follow the fame thy Son eateth your master with pub Jefus Christ; who liveth and licans and sinners? But when regardeth with thee and the holy Jefus heard that, he faid unto Ghoft, one God, world without them, They what be whole Amen.

The epiftle. 2 Cor. Tiv. I. Herefore feeing we have this ministry, as we have received mercy, we faint note! but have renounced the hidden things of dishonesty, not walk! tance the control of the most in the word of God deceivfully, but by manifestation of the to every mans conference in the fight of God. But if our gospel be hid, it is hid to them that are loft: in whom the god of this world hath blinded the minds of them which believe not, left the light of the glorious gother of Chriff, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourfelves your fer-vants for Jefus Take. For God who commanded the light to thine out of darkness, thath thined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jerus Christ.

The gofpel. S. Matth. ix. 9.

A ND as Jefus paffed forth from thence, he faw a mon named Matthew, fitting at the receipt of cultom; and he faith unto him, Follow me. And he arofe, and followed him And it came to pals, as Jesus fat at meat in the house, be-hold, many publicans and sinners came and fat down with him and his disciples. And when the Pharices saw it, they faid unto his disciples, Why

Jefus heard that, he faid unto need not a phyfician, but they that are fick. But go ye and learn what that meaneth, I will have mercy, and not facrifice: for I am not come to call the righteous, but finners to tepen-

Saint Michael and all angels, The collection grow

Everlaiting God, who has ordained and constituted the lervices of langels and men in a wonderful order mercifully grant, that as thy holy angels alway do thee fervice in heaven; to by thy appointment they may succour and defend us on earth, through Jefus Christ our Lord. Amen.

For the epiftle. Rev. xii. 7.

Here was war in Heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels: and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world : he was caft out into the earth, and his angels were caft out with him. And I heard a loud voice faying in heaven, Now is come falvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God

came him by the blood of the

Lamb, and by the word of their

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ing great wrath, because he ways behold the face of my Fa-knoweth that he hath but a ther which is in heaven.

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A T the fame time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven? And Jefus called a light child unto him and let him in the midst of them, and faid, Verily I fax unto you, except ye be converted, and become as little children, ve shall not enter into the kingdom of heaven. Whofoever therefore firall humble him felf as this little child, the fame is greatest in the kingdom of heaven. And whoso shall receive one fuch little child in my name, receiveth me. But wholo shall effend one of these little ones which believe in me, it were better for him, that a neek, and that he were drown-ed in the depth of the fea. Wo anto the world hecause of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and call them from thee; it is better for thee to enter into life, hard or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, plack it out, and cast it from thee:

reflimency; and they loved not their lives white the death. He with one eye, rather than Therefore rejoice, ye heavens, having two eyes, to be cast into hell-fire. Take heed that ye to the inhabiters of the earth and of the feat for the devil ones; for I say unto you, that is come down unto you, have in heaven their angels do al-

Saint Luke the evangelift.

A Lmighty God, who callwhose praise is in the gospel, to be an evangelist, and physician of the foul; may it please thee, that by the wholesom medicines of the doctrine decales of our fouls may be healed, through the merits of thy Son Jeius Christ our Lord. Amen.

The epifile. 2 Tim. iv. 5.

Which thou in all things, endure afflictions, do the work of an evangelift, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteoulness, which the Lord the righteous Judge shall give me at that day: and not to me only, unto all them also that love his appearing. Do thy diligence to come thortly unto me: for Demas hath forfaken me, baving loved this present world and is departed unto Theffalo, nica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and

bring

bring him with thee: for he is being the head corner from; profitable to me for the miniitry. And Tychicus have I fent to Ephelus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copperimith did me much evil; the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly

withstood our words
The gaspel. S. Luke x. r.
He Lord appointed other two and two before his face into every city and place whi-ther he himself would come. Therefore faid he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harveft, that he would fend forth labourers into his harvest. Go your ways, behold, I fend you forth as lambs among wolves. Carry neither, purse, nor scrip, nor shoes, and salute no man by the way. And into whatfo-ever house ye enter, first say, Peace be to this house. And if the fon of peace be there, your peace thall reft upon it : if not it shall return to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and faint Jude, apostles. The collect

Almighty God, who haft built thy church upon the foundation of the apoltles and

grant us to to be joined toge ther in unity of fpirit by their doctrine, that we may be made an holy temple acceptable unto thee through Jefus Christ our Lord. ... Amenia nwob ong

The epifile. S. Jude 1.

the lervant of Jefu Ghrift, and brother of James. to them that are functified by God the Father, and preferved in Jelus Christ, and called: feventy also, and sent them love be multiplied. Beloved when I gave all diligence to write unto you of the common falvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the faints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jefus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having fayed the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath referved in everlatting chains under darkness, unto day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are prophets, Jesus Christ himself set forth for an example, suftering

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Wi Wi 20.00 fering the vengeance of eter- All faints day. nal fire. Likewife also these filthy dreamers defile the fieth, despise dominion, and speak evil of dignities.

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The gofpel. S. John xv. 17. Hefe things I command you, that ye love one another. If the world hate you, ye know that it hated me before ir hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I faid unto you, The servant is not greater than the lord: if they having the feal of the living have persecuted me, they will God; and he cried with a lond also persecute you; if they voice to the sour angels, to have kept my faying, they will whom it was given to hurt the keep yours also. But all these earth and the sea, saying, Hurt things will they do unto you for not the earth, neither the fea, my names take, because they nor the trees, till we have know not him that fent me. If I fealed the fervants of our had not come and spoken unto God in their foreheads. them, they had not had fin: I heard the number of them but now they have no cloke for which were fealed; and there their fin. He that hateth me, were sealed an hundred and hateth my Father also. If I forty and four thousand, of all had not done among them the the tribes of the children of works which none other man Ifrael. did, they had not had fin; but Of the tribe of Juda were now have they both feen, and fealed twelve thousand. hated both me and my Father. Of the tribe of Reuben were But this cometh to pass, that sealed twelve thousand. the word might be fulfilled, that Of the tribe of Gad were is written in their law, They sealed twelve thousand. hated me without a cause. But when the Comforter is come, sealed twelve thousand. whom I will fend unto you Of the tribe of Nephtha-from the Father, even the Spi- lim were fealed twelve thourit of truth, which proceedeth fand. from the Father, he shall testi- Of the tribe of Manasses were fy of me. And ye also shall bear sealed twelve thousand. with me from the beginning. fealed twelve thousand.

The collect

Almighty God, who haft knik together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord, grant us grace to to follow thy bleffed faints in all virtuous and godly living, that we may come to those unspeakable which thou halt prepared for them that unfeignedly love thee, through Jefus Christ our Lord. Amen.

For the epiftle. Rev. vil. 2.

A ND I faw another angel A ascending from the east.

Of the tribe of Afer were

witness, because ye have been Of the tribe of Simeon were

Of the tribe of Levi were The gofpel. S. Matth. v. 7. scaled twelve thousand.

Of the tribe of Ifachar were fealed twelve thousand.

Of the tribe of Zabulon were scaled twelve thousand.

Of the tribe of Joseph were fealed twelve thousand.

Of the tribe of Benjamin were

fealed twelve thousand. After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, faying, Salvation to our God, which fitteth upon the throne, and unto the Lamb. And all the faying, Amen: Bleffing, and glory, and wisdom, thanksgiving, and honour, and our God for ever and ever. Amen.

Elus iccing the multitudes, went up into a mountain, and when he was fer, his difciples came unto him. And he opened his mouth, and taught them, faying, Bleffed are the poor in spirit: for theirs is the kingdom of heaven. Bleffed are they that mourn: for they shall be comforted. Bleffed are the meek: for they shall inherit the earth. Bleffed are they which do hunger and thirst after righteousness: for they shall be tilled. Bleffed are the merciful: for they shall obtain mercy. Bless. ed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Bleffed are they which are perangels stood round about the secuted for righteousness sake: throne, and about the elders, for theirs is the kingdom of heaand the four beaits, and fell ven. Bleffed are ye when men before the throne on their shall revile you, and persecute faces, and worshipped God, you, and shall say all manner of evil against you falsly for my and fake. Rejoice and be exceeding glad; for great is your repower, and might, be unto ward in heaven: for so persecuted they the prophets which were before you.

The order for the administration of the Lords Supper, or HOLY COMMUNION.

5 00 many as intend to be partakers of the boly communion, hall signify their names to the curate at least sometime the day before.

And if any of those be an open and notorious evil liver, or have aone any aurong to his neighbours by word or deed, so that the congregation be thereby offended, the curate having knowledge thereof, shall call him, and advertise him, that in any wise he prefume not to come to the Lords table, until he hath openly declared bimfelf to have truly repented and amended his former naughty life, that the congregation may thereby be fatisfied, arbich before were offended; and that he hath recompensed the parties a parties to whom he kath done wrong, or at least declare himself to be infull purpose so to do, as soon as be conveniently may.

I The fame order shall the curate use with those betwixt whom be perceiveth malice and batred to reign; not suffering them to be partakers of the Lords Table, until be know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against bim, and to make amends for that he bimself bath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the minister in that case ought to admit the penitent person to the boly communion, and not bim that is obstinate. Provided, that every minister so repelling any, as is specified in this or the next precedent paragraph of this rubrick, shall be obliged to give an account of the same to the ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

I he Table at the communion time baving a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where morning and evening prayer are appointed to be said. And the priest standing at the north side of the Table, shall say the Lords Prayer, with the collect following, the people kneeling.

heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from thy God: Thou shalt have none wind the evil. Amen. TOM O

The collect.

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all hearts be open, all de- keep this law. fires known, and from whom Minist. Thou shalt not make

UR Father, which art in fill kneeling, shall after every commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to some, as followeth.

> Minister. OD spake these words, I and faid, I am the Lord other gods but me.

People. Lord have mercy up-A Lmighty God, unto whom on us, and incline our hearts to

no fecrets are hid; cleanse the to thyself any graven image, nor thoughts of our hearts by the the likeness of any thing that is inspiration of thy holy Spirit; in heaven above, or in the earth that we may perfectly love thee beneath, or in the water under and worthily magnify thy holy the earth. Thou shalt nor bow name, through Christ our Lord. down to them, nor worship them: for I the Lord thy God Then shall the priest, turning am a jealous God, and visit the people, rehearse di- fins of the fathers upon the chilfinely all the Ten Com- dren, unto the third and fourth ients, and the people generation of them that hate

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me; and shew mercy unto thou. Minister. Thou shalt not comfands in them that love me, and mit adultery. keep my commandments.

on us, and incline our hearts to keep this law.

keep this law.

Minister. Thou shalt not take in vain: for the Lord will not keep this law. hold him guiltless that taketh his name in vain.

People. Lord, have mercy up- bour. on us, and incline our hearts to People. Lord, have mercy up-

keep this law.

Remember that keep this law. Minister. thou keep holy the fabbathday. Six days shalt thou la- vet thy neighbours house, thou God: in it thou shalt do no man- nor any thing that is his. ner of work, thou, and thy fon, People. Lord, have mercy upand thy daughter, thy man-fer- on us, and write all thefe thy want, and thy maid-fervant, thy laws in our hearts, we befeech cartle, and the stranger that is thee. within thy gates. For in fix I Then shall follow one of these days the Lord made heaven and earth, the sea, and all priest standing as before, and that in them is, and rested the seventh day : wherefore the Lord bleffed the seventh day, and hallowed it

keep this law.

keep this law.

murder.

keep this law.

People. Lord, have mercy up-People. Lord have mercy up- on us, and incline our hearts to

Minister. Thou shalt not steal.

People. Lord, have mercy upthe name of the Lord thy God on us, and incline our hearts to

> Minister. Thou shalt not bear false witness against thy neigh-

on us, and incline our hearts to

Minister. Thou shalt not cobour, and do all that thou hast shalt not cover thy neighbours to do; but the seventh day is wife, nor his servant, nor his the fabbath of the Lord thy maid, nor his ox, nor his afs,

two collects for the King, the saying,

Let us pray.

Lmighty God, whose kingdom is everlasting, and People. Lord, have mercy up- power infinite, have mercy on us, and incline our hearts to upon the whole church; and fo rule the heart of thy chosen Minister. Honour thy Father servant GEORGE our King and thy mother, that thy and Governor, that he (knowdays may be long in the land ing whose Minister he is) may which the Lord thy God giv- above all things feek thy honour and glory; and that we People. Lord have mercy up- and all his subjects (duly conon us, and incline our hearts to fidering whose authority he hath) may faithfully ferve, ho-Minister. Thou shalt do no nour, and humbly obey him, in thee, and for thee, according People. Lord, have mercy up- to thy bleffed word and ordion us, and incline our hearts to nance, through Jesus Christ our Lord, who with thee and the holy ut end. Amen.

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ted to his charge, in wealth, teth on the right hand of the peace, and godliness. Grant Father. And he shall come athis, O merciful Father, for gain with glory to judge both

our Lord. Amen.

I Then shall be faid the collect holy gospel is written in the I Then the curate hall declare chapter of begin unto the people what holy-ning at the verse. And days or fasting days are in or said the creed following, served. And then also (if octhe people still standing as casion be) shall notice be given

T Believe in one God, the Fa. banns of matrimony publish-L ther Almighty, Maker of ed; and briefs, citations, and heaven and earth, And of all excommunications read. And things visible and invisible.

oly Ghost, liveth and reign- And in one Lord Jesus Christ, th ever, one God, world with- the only-begotten son of God. Begotten of his Father before all worlds, God of God, Light Lmighty and everlasting of Light, Very God of very God, we are taught by God, Begotten, not made, Bethy holy word, that the hearts ing of one substance with the of kings are in thy rule and go- Father, By whom all things vernance, and that thou dost were made: Who for us men, dispose and turn them as it and for our salvation came down feemeth best to thy godly wif- from heaven, And was incarnate dom; we humbly beseech thee by the holy Ghost of the virso to dispose and govern the gin Mary, And was made man, heart of George thy servant, And was crucified also for us our king and governor, that under Pontius Pilate. He fufferin all his thoughts, words, and ed and was buried, And the works, he may ever feek thy third day he rose again accordhonour and glory, and study to ing to the scriptures, And apreserve thy people commit-scended into heaven, And sitthy dear Sons fake Jefus Christ the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy of the day. And immediately Ghost, The Lord and giver of after the collect, the priest life, Who proceedeth from the Shall read the epiftle, saying, Father and the Son, Who with The epiftle for, The portion the Father and the Son togeof scripture appointed for the ther is worshipped and glorified, Epistle] is written in the --- Who spake by the prophets. And chapter of beginning at I believe one catholick and a the yerse. And the epi- postolick church. I acknowledge file ended, he shall say, Here one baptism for the remission endeth the epittle. Then shall of fins. And I look for the refurhe read the gospet (the people rection of the dead, And the life all standing up) faying. The of the world to come. Amen.

the gospel ended, shall be sung the week following to be obof the communion; and the nothing shall be proclaimed or

sublished in the church dur- any wrong to any man, I restore ing the time of divine service, four-fold. S. Luke xix. 8. but by the minister: nor by Who goeth a warfare at any

forth by authority.

I Then shall the priest return to the Lords table, and begin the offertory, saying one or more of thefe fentences following, as he thinketh most convenient in his discretion:

ET your light fo shine before men, that they may fee your good works, and glorify your Father, which is in heaven. S. Matth. v. 16.

Lay not up for yourselves treafures upon earth, where the rutt and moth doth corrupt, and where thieves break through and itea!: but lay up for yourfelves treasures in heaven, where neither ruft nor moth doth corrupt, and where thieves do not break through and fteal. S. Matth. vi. 19, 20.

Whatfoever ye would that men should do unto you, even the law and the prophets! Gal vi. 6, 7.

S. Matth. vii. 12.

into the kingdom of heaven, houshold of faith. ver. 10. ver. 21.

the half of my goods I give to 6, 7. the poor; and if I have done

bim any thing, but what is time of his own cost? Who prescribed in the rules of this planteth a vineyard, and eatbook, or enjoined by the King, eth not of the fruit thereof? or by the ordinary of the Or who feedeth a flock, and place.
Then shall follow the fermon, flock? i Cor. ix. 7.

Then shall follow the fermon, flock? i Cor. ix. 7.

fet forth, or bereafter to be fet spiritual things, is it a great matter if we shall reap your worldly things? ver. 11.

Do ye not know that they who minister about holy things, live of the facrifice? and they who wait at the altar, fare partakers with the altar? even for hath the Lord also ordained. that they who preach the gofpel, should live of the gospel. ver. 13, 14.

He that foweth little, shall reap little: and he that foweth plenteously, shall reap plenteoully. Let every man do according as he is disposed in his heart, not grudgingly, or of neceffity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is raught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatfoever a man so do unto them; for this is soweth, that shall he reap.

While we have time, let us Not every one that faith un- do good unto all men, and speto me, Lord, Lord, shall enter cially unto them that are of the

but he that doeth the will of Godliness is great riches, if my Father which is in heaven, a man be content with that he hath: for we brought nothing Zaccheus stood forth, and said into the world, neither may we unto the Lord, Behold, Lord, carry any thing out. I Tim. vi.

Charge them who are nich

in this world, that they be ready to give, and glad to diffribute, laying up in store for themselves a good foundation against the time to come, that they may attain cternal life. 1 Tim. vi. 17, 18, 19.

he will forget your works and labour that proceedeth of love which love ye have shewed for his names fake, who have ministered unto the faints, and yet do minister. Hebr. vi. 10.

To do good, and to diftribute, forget not; for with fuch facrifices God is well pleased

Hebr. XIII. 16.

Whofo hath this worlds good, and feeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? I S. John iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. iv. 7.

Be merciful after thy power, offer unto thy If thou hast much, give plente- divine Majesty; befeeching oully; if thou hast little, do thy, thee to inspire continually the diligence gladly to give of that univerfal church with the spilittle: for to gatherest thru thy rit of truth, unity, and con-

time of trouble. Pfal. xli. 1. that under him we may be go

poor, and other devotions of the people, in a decent bason. to be provided by the parish for that purpose, and reverently bring it to the priest, who ball humbly present and place it upon the boly table.

God is not unrighteous, that I And when there is a communion, the priest [ball then place upon the table fo much bread and wine, as he shall think Sufficient. After which done the priest shall fay,

Let us pray for the whole state of Christs church militant

here in earth.

Lmighty and everliving God, who by thy holy apoitle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly befeech thee most

mercifully [t.to accept our alms and oblations, then hall the words and to receive of accepting our alms and others. these our prayers, which we

If there be no alms, or oblations alms and oblations be left out unfaid.

felf a good reward in the day cord; and grant that all they of necessity. ver. 8, 9. that do confess thy holy name, He that hath pity upon the may agree in the truth of thy poor, lendeth unto the Lord; and holy word, and I've in unity look, what he layeth out, it shall and godly love. We befeech be paid him again. Prov. xix. 17. thee also to save and defend all Blessed be the man that pro- Christian kings, princes, and videth for the fick and needy: governors; and specially thy the Lord shall deliver him in the servant GEORGE our King; 5 Whilst these sentences are in ly and quietly governed; and reading, the deacons, church- grant unto his whole council, wardens, or other fit person, and to all that are put in au appointed for that purpose thority under him, that they loall receive the alms for the may truly and indifferently

grace, O heavenly Father, to all of Christ, to be by them rebishops and curates, that they ceived in remembrance of his may both by their life and doc- meritorious cross and passion; trine fer forth thy true and live- whereby alone we obtain rely word, and rightly and duly mission of our sins, and are administer thy holy facraments, made partakers of the kingdom And to all thy people give thy of heaven. Wherefore it is our heavenly grace; and especially duty to render most humble to this congregation here pre- and hearty thanks to almighty fent; that with meek heart and God our heavenly Father, for due reverence they may hear that he hath given his Son our and receive thy holy word, tru- Saviour Jesus Christ, not only bly befeech thee of thy good- being so divine and comfortness, O Lord, to comfort and able a thing to them who refuccour all them who in this ceive it worthily, and so dan-

the boly communion (which partakers of that holy table. following :

Gods affiftance, to administer fulness, and to confess your-

minister justice to the punish- to all such as shall be religi-ment of wickedness and vice, only and devoutly disposed, and to the maintenance of thy the most comfortable sacra-true religion and virtue. Give ment of the body and blood ly ferving thee in holiness and to die for us, but also to be our righteousness all the days of spiritual food and sustenance in their life. And we most hum- that holy sacrament. Which transitory life are in trouble, gerous to them that will preforrow, need, sickness, or any sume to receive it unworthily; other adversity. And we also my duty is to exhort you in the bless thy holy name, for all mean season to consider the thy servants departed this life dignity of that holy mystery, in thy faith and fear; be- and the great peril of the unfeeching thee to give us grace worthy receiving thereof, and fo to follow their good exam- fo to fearch and examine your ples, that with them we may own confciences (and that not be partakers of thy heavenly lightly, and after the manner kingdom. Grant this, O Fa- of diffemblers with God; but ther, for Jesus Christs sake, so) that ye may come holy and our only Mediator and Ad-clean to such an heavenly feast, vocate. Amen. in the marriage garment re-When the minister giveth quired by God in holy scripwarning for the celebration of ture, and be received as worthy

be shall always do upon the The way and means thereto Sunday or some boly-day im. is, first, to examine your lives mediately preceeding) after and conversations by the rule the fermion or bornily ended of Gods commandments; and be shall read this exhortation whereinsoever ye shall perceive yourselves to have one more

Early beloved, on — day either by will, word, or deal, next, I purpose, through there to bewail your own fin-

not only against God, but also doubtfulness. against your neighbours, then I Or in case be shall fee the peoye shall reconcile yourselves ple negligent to come to the unto them, being ready to boly communion, instead of make restitution and satisfacti- the former, he shall use this on according to the uttermost exhortation: of your powers, for all injuries Dearly beloved brethren, and wrongs done by you to Don—lintendby Gods.

felves to almighty God, with folution, together with ghoftly full purpose of amendment of counsel and advice, to the quilife. And if ye shall perceive eting of his conscience, an i your offences to be fuch as are avoiding of all scruple and

any other, and being likewise grace to celebrate the Lords. ready to forgine others that Supper: unto which in Gods: have offended you, as ye would behalf I bid you all that are have forgiveness of your offen- here present, and beseech you. ces at Gods hand: for other- for the Lord Jesus Christs sake, wife the receiving of the holy that ye will not refuse to come communion doth nothing else thereto, being so lovingly callbut increase your damnation, ed and bidden of God himself. Therefore if any of you be a Ye know how grievous and blasphemer of God, an hinder unkind a thing it is, when a er or flanderer of his word, man hath prepared a rich feast, an adulterer, or be in malice, decked his table with all kind or envy, or in any other griev- of provision, so that there lackous crime; repent you of your eth nothing but the guelts to fins, or else come not to that sit down, and yet they who are holy table, left after the taking called (without any cause) most of that holy facrament, the de-unthankfully refuse to come. vilenter into you, as he entered Which of you in such a case into Judas, and fill you full of all would not be moved ? Who. iniquities, and bring you to de- would not think a great injustruction both of body and foul, ry and wrong done unto him? And because it is requisite, Wherefore, most dearly belovthat no man should come to the ed in Christ, take ye good holy Communion, but with a heed, left ye withdrawing. full trust in Gods mercy, and yourselves from this holy supwith a quiet conscience; there- per, provoke Gods indignafore if there be any of you who tion against you. It is an easy by this means cannot quiet his matter for a man to fay, I will own conscience herein, but re- not communicate, because I quireth further comfort or am otherwise hindered with counsel ; let him come to me, worldly business. But such exlearned minister of Gods word, ed and allowed before God. If and open his grief, that by the any man fay, I am a grievous ministry of Gods holy word he sinner, and therefore am afraid may receive the benefit of ab to come: wherefore then do .

When God calleth you, are ye not ashamed to fay, you will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Confider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the holy communion of the the feast in the gospel, because body and blood of our Saviour they had bought a farm, or Christ, must consider how saint would try their yokes of oxen, Paul exhorteth all persons di-or because they were married, ligently to the and examine were not so excused, but count-themselves, before they preed unworthy of the heavenly sume to eat of that bread, and feast. I for my part shall be drink of that cup. For as the ready, and according to mine benefit is great, if with a true office, I bid you in the name of penitent hearr, and lively faith God, I call you in Christs be- we receive that holy sacrament half, I exhort you, as you love (for then we spiritually eat the your own falvation, that ye flesh of Christ, and drink his will be partakers of this holy blood; then we dwell in Christ, communion. And as the Son and Christ in us; we are one of God did vouchsafe to yield with Christ, and Christ with he himself hath commanded: our own damnation, not confifood. These things if ye eargrace return to a better mind: shall not cease to make our humble petitions unto almighty God our heavenly Father.

ye not repent and amend? I At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the boly facrament. the priest shall jay this exbortation :

Early beloved in the Lord, ye that mind to come to up his foul by death upon the us) so is the danger great, if cross for your salvation, so it is we receive the same unworthiyour duty to receive the com- ly. For then we are guilty of munion in remembrance of the body and blood of Christ the facrifice of his death, as our Saviour; we eat and drink which if ye shall neglect to dering the Lords body; we kindo, consider with yourselves dle Gods wrath against us; we how great injury ye do unto provoke him to plague us with God, and how fore punishment divers diseases, and fundry kinds hangeth over your heads for of death. Judge therefore yourthe same; when ye wilfully selves, brethren, that ye be not abstain from the Lords table judged of the Lord; repent you and separate from your bre- truly for your sins past; have thren, who come to feed on the a lively and fledfaftly faith in banquet of that most heavenly Christ our Saviour; amend your lives, and be in perfect charity neftly contider, ye will by Gods with all men, so shall ye be meet partakers of those hely for the obtaining whereof we mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghoft.

Ghoft, for the redemption of 9 Then fall this general conthe world by the death and pai- fession be made, in the name fion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness, and the shadow of death, that he might make us the children of God, and exalt us to everlafting life. And to the end that we should alway remember the exceeding great love of our Mafter, and only Saviour, Jefus Christ, thus dying for us, and time to time most grievously the innumerable benefits which have committed, By thought, by his precious blood-shedding word, and deed, Against thy instituted and ordained holy most justly thy wrath and inmembrance of his death, to our tily forry for these our mis-great and endless comfort. To doings; The remembrance of ther and the holy Ghost, let burden of them is intolerable. us give, as we are most bound- Have mercy upon us, Have en, continual thanks; submit- mercy upon us, most merciful righteousness all the days of our we may ever hereafter serve life. Amen.

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boly communion,

YE that do truly and car- I Then shall the priest (or the nestly repent you of your bishop being present) stand fins, and are in love and charity with your neighbours, and the people, pronounce this abintend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw mercy hath promised forgivenear with faith, and take this ness of sins to all them that holy facrament to your comfort; with hearty repentance and and make your humble confest true faith turn unto him; have sion to almighty God, meekly mercy upon you, pardon and

of all those that are minded to receive the boly communion, by one of the ministers, both he and all the people kneeling bumbly upon their knees, and

laying.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold fins and wickedness, Which we from he hath obtained to us; he hath divine Majesty, Provoking mysteries, as pledges of his dignation against us. We do love, and for a continual re- earnestly repent, And are hearhim therefore, with the Fa- them is grievous unto us; The ting ourselves wholly to his holy Father; For thy Son our Lord will and pleasure, and studying Jesus Christs sake, Forgive us to serve him in true holiness and all that is past, And grant that and please thee, In newness of Then shall the priest say to life, To the honour and glory them that come to receive the of thy name, Through Jefus Christ our Lord. Amen.

up, and turning bimfelf; to

folution:

A Lmighty God, our heavenly Father, who of his great kneeling upon your knees. deliver you from all your fins, G 6 conifrma confirm and Arengthen you in I Here shall follow the proper all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then the priest shall fay,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him;

TOME unto me, all that I travel, and are heavy laden, and I will refresh you.

S. Matth. xi. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlafting life. S. John iii. 16.

Hear also what S. Paul saith:

This is a true faying, and worthy of all men to be received, That Christ Jesus came into the world to fave finners. I Tim. i. 15.

Hear also what S. John saith:

If any man fin, we have an Advocate with the Father, Jefus Christ the righteous, and he is the propitiation for our fins. 1 S. Fohn 11. 1, 2.

I After which the priest shall

proceed, faying,

Lift up your hearte.

Answer. We lift them up unto the Lord.

Prieft. Let us give thanks

unto our Lord God. Anfwer. It is meet and right To to do.

5 Then shall the priest turn to the Lords table, and fay,

T is very meet, right, and L our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Il Holy Father, almighty, everlaiting God.

These words (Holy Father) must be omitted on Trinity-funday.

preface, according to the time, if there be any specially appointed; or elfe immediately (ball follow,

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Herefore with angels, and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and faying, Holy, holy, holy Lord God of hofts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ Proper prefaces. 9 Upon Christmas-day, and se-

ven days after: D Ecause thou didst give Jesus D Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man, of the substance of the virgin Mary his mother, and that without fpot of fin, to make us clean from all fin. Therefor with angels, &c.

J Upon Easter day, and seven

days after:

OUT chiefly we are bound to praise thee for the glorious refurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the fin of the world; who by his death hath destroyed death, and by his rifing to life again hath restored to us everlatting life. Therefore with angels, ec.

Tyon Ascension-day, and seven

days after:

Hrough thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious refurrection manifeltly ly appeared to all his apostles, and faying, Holy, holy, holy ther we might also ascend, and High. Amen. " Amen. reign with him in glory. I Then shall the priest, kneeling down at the Lords table, say

days after:

Hrough Jefus Christ our this prayer following: Lord; according to whose WE do not presume to most true promise, the holy come to this thy table, Ghoft came down as at this O merciful Lord, trusting in time from heaven, with a fud- our own righteousness; but in den great found, as it had been thy manifold and great mercies. a mighty wind, in the likeness We are not worthy so much as of fiery tongues, lighting upon to gather up the crumbs under the apostles, to teach them, thy Table. But thou art the and to lead them to all truth, same Lord, whose property is fore with angels, &c.

person, but three persons in he may with the more readione substance. For that which ness and decency break the we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with an-

gels, ec.

and in their fight ascended up Lord God of hosts, Heaven into heaven to prepare a place and earth are full of thy glory. for us; that where he is, this Glory be to thee, O Lord most

Upon Whitfunday, and fix in the name of all them that fall receive the communion,

giving them both the gift of always to have mercy; grant divers languages, and also bold-us therefore, gracious Lord, so ness with fervent zeal constant- to eat the fiesh of thy dear Son ly to preach the gospel unto all Jesus Christ, and to drink his nations, whereby we have been blood, that our finful bodies brought out of darkness and may be made clean by his body, error into the clear light and and our fouls washed through true knowledge of thee, and of his most precious blood, and thy Son Jesus Christ. There- that we may evermore dwell in him, and he in us. Amen.

9 Upon the feast of Trinity only: 9 When the priest, standing be-WHO art one God, one fore the table, hath so orderbread before the people, and take the cup into his hands, be shall fay the prayer of confecration, as followeth:

A Lmighty God, our heavenly Father, who of thy I After each of which prefaces tender mercy didlt give thine shall immediately be fung or only Son Jesus Christ to suffer death upon the cross for our Therefore with angels and redemption, who made there archangels, and with all (by his own oblation of himthe company of heaven, we felf once offered) a full, perlaud and magnify thy glorious feet, and sufficient sacrifice, obname, evermore praising thee, lation, and fatisfaction for the

fins of the whole world, and did bands, all meekly kneeling institute, and in his holy go- And when he delivereth the fpel command us to continue bread to any one, be fball fay, a perpetual memory of that his FTH E body of our Lord Jefus precious death, until his coming Christ, which was given again; hear us, O merciful Fa- for thee, preserve thy body and thee; and grant that we receiv- and eat this in remembrance ing these thy creatures of that Christ died for thee, and bread and wine, according to thy feed on him in thy heart by Son our Saviour Jefus Christs faith with thanksgiving. holy institution, in remem- I And the minister that delibrance of his death and passion, wereth the cup to any one shall may be parrakers of his most fay, bleffed Body and Blood: Who THE blood of our Lord Je-in the same night that he was I sus Christ, which was

(b) And here

for you: do this in remembrance of me.

Likewise after Sup-(d) Here be per (d) he took the me into bis cup; and when he had given thanks, he gave it to them, faying, Drink ye all of this; for this the blessing of the cup.

(e) And here (e) is my blood of When all have communicated, to lay his hand

when every vefthe new testament, the minister shall return to all the it char which is shed for the Lords table, and reverentlice or flagon) you, and for many be conferrated. fins : Do this, as oft as ye shall drink it, in remembrance of me. Amen.

kinds himself, and then proceed to deliver the same to the

ther, we most humbly befeech soul unto everlasting life. Take

betrayed (a) took shed for thee, preserve thy (a) Here the bread; and when he body and foul unto everlasting the paten into had given thanks, life. Drink this in remem-(b) he brake it; and brance that Christs blood was break the gave it to his disci- shed for thee, and be thankful

bread: ples, faying, Take, 9 If the confecrated bread (c) And bere eat, (c) this is my or wine be all spent before to lay his band body which is given all have communicated, the prieft is to consecrate more, according to the form before prescribed: beginning at [Our Saviour Christ in the fame night, &c.] for the bleffing of the bread; and at [Likewife after supper, &c.] for

> ly place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the priest say the I Then hall the minister first re- Lords prayer, the people receive the communion in both peating after him every petition.

ceed to deliver the same to the Our Father, which art in bishops, priests, and deacons heaven; Hallowed be thy in like manner (if any be name. Thy kingdom come. present) and after that to the Thy will be done in earth, As people also in order, into their it is in heaven. Give us this

day

give us our trespasses, As we forgive them that trespais against us. And lead us not into tempration; But deliver us from evil! for thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

I After shall be faid as followeth:

Lord and heavenly Father, we thy humble fervants entirely defire thy fatherly goodness mercifully to accept this our facrifice of praise and thankigiving; most humbly befeeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively facrifice unto thee; humbly befeeching thee, that all we who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold fins, to offer unto thee any facrifice yet we beseech thee to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences. through Jefus Christ our Lord, by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father almighty, world without end. Amen.

This englis Or this. God, we most heartily our prayer. Thou that sittest

day our daily bread. And for- thank thee, for that thou doft vouchfafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost affure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mythical body of thy Son, which is the bleffed company of all faithful people; and are also heirs through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly befeech thee, O heavenly Father, fo to affift us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou haft prepared for us to walk in, through Jefus Chrift our Lord, to whom, with thee and the holy Ghoft, be all honour and glory, world without end. Amen.

Then shall be faid or fung, Lory be to God on high, I and in earth peace, good will towards men. We praise thee, we blefs thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father al-

mighty.

O Lord, the only-begotten-Son Jefu Christ , O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the fins of the world, have mercy upon us. Thou that takest away A Lmighty and everliving the fins of the world, receive

at the right hand of God the Fa- of thy commandments; that ther, have mercy upon us.

only are the Lord, thou only may be preserved in body and O Christ, with the holy Ghost, soul, through our Lord and art most high in the glory of Saviour Jesus Christ. Amen.

Then the priest (or bishop, if he be present) fall let them depart with this blefling:

HE peace of God which keep your hearts and minds in God, and of his Son Jefus Christ our Lord : And the bleffing of Christ our Lord. Amen. God Almighty, the Father, the Son, and the holy Ghost, be a-

occasion shall serve, after the collects either of morning or evening prayer, communion, or litary by the discretion of the minister.

A slift us mercifully, O Lord and prayers, and dispose the the attainment of everlasting mortal life, they may ever be Christ our Lord. Amen. defended by thy most gracious A Lmighty God, who and ready help, through Jesus Christ our Lord. Amen.

through thy most mighty pro-For thou only art holy, thou tection, both here and ever, we

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Rant, we beseech thee, I almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our passeth all understanding, hearts, that they may bring forth in us the fruit of good the knowledge and love of living, to the honour and praise of thy name, through Jesus

DRevent us, O Lord, in all our doings, with thy most mongst you, and remain with gracious favour, and further us you always. Amen. with thy continual help; that I Collect's to be faid after the in all our works begun, contioffertory, when there is no nued, and ended in thee, we communion, every such day may glorify thy holy name, one or more; and the fame and finally by thy mercy obrain may be said also as often as everlasting life, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wifdom, who knowest our necessities before we ask and our ignorance in asking, we befeech thee to have comin these our supplications, passion upon our infirmities, and those things which for our way of thy fervants towards unworthiness we dare not, and for our blindness we cannot ask, falvation; that among all the vouchfafe to give us for the changes and chances of this worthiness of thy Son Jesus

Lmighty God, who haft A promited to hear the petitions of them that ask in thy Almighty Lord, and ever- Sons name; we befeech thee lasting God, vouchsafe, mercifully to incline thine ears we beseech thee, to direct, fan- to us that have made now our etify, and govern both our prayers and supplications unto hearts and bodies in the ways thee, and grant that those of thy laws, and in the works things which we have faithfully

asked

The COMMUNION.

asked according to thy will, may the fetting forth of thy glory, effectually be obtained, to the through Jesus Christ our Lord-relief of our necessity, and to Amen.

JPON the Sundays and other holy days (if there be no communion) shall be said all that is appointed at the communion, until the end of the general prayer [For the whole state of Christs church militant in earth] together with one or more of these collects last before rehearsed, concluding with the blessing.

5 And there shall be no celebration of the Lords supper, except there be a convenient number to communicate with the priest, accord-

ing to bis discretion.

I And if there be not above twenty persons in the parish, of discretion to receive the communion; yet there shall be no communion, except four (or three at the least) communicate with the priest.

I And in cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall all receive the communion with the priest every sunday at the least, except they have a

reasonable cause to the contrary.

I And to take away all occasion of dissension and superstition, which any person bath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

I And if any of the bread and wine remain unconfectated, the curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants, as he shall then call unto him, shall, immediately after the hlessing, reverently eat and drink the same.

The bread and wine for the communion shall be provided by the curate and the church-wardens, at the charges of the parish.

And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter, every parishioner shall reckon with the parson, vicar, or curate, or his or their deputy or deputies, and pay to them or him all ecclestastical duties, accustomably due, then and at that time to be paid.

I After the divine service ended, the money given at the offertory shall be disposed of to such pious and charitable uses, as the minister and church-wardens shall think sit. Wherein if they dis-

agree, it shall be disposed of as the ordinary shall appoint.

Whereas it is ordained in this office for the administration of the Lords supper, that the communicants should receive the same kneeling (which order is well meant for a signification of our humble and grareful acknowledgement of the benefits

PUBLICK BAPTISM of infants.

benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy communion, as might otherwise ensue) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and deprayed; it is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christs natural slesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry to be abhorred of all faithful Christians) and the natural body and blood of our Saviour Christ are in heaven, and not here: it being against the truth of Christs natural body to be at one time in more places than one.

The ministration of PUBLICK BAPTISM of infants, to be used in the church.

THE people are to be admonished, that it is most convenient, that baptism should not be administred but upon Sundays and other holidays, when the most number of people come together: as well for that the congregation there present may testify the receiving of them that be newly haptized into the number of Christs church; as also because in haptism of infants every man present may be put in remembrance of his own prosession made to God in his haptism. For which cause also it is expedient, that haptism be ministred in the vulgar tongue. Nevertheless (if necessity so require) children may be haptized upon any other day.

I And note, that there shall be for every male-child to be baptized.

two godfathers and one godmother: and for every female, one
godfather and two godmothers.

When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer, to the curate. And then the godfathers and godmothers, and the people with the children must be ready at the font, either immediately after the last lesson at morning prayer or else immediately after the last lesson at evening prayer.

and goamothers, and the people with the continent must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint. And the priest coming to the font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already baptized, or no?

Dearly beloved, forasmuch viour Christ saith, None can enas all men are conceived ter into the kingdom of God, and born in sin, and that our Sa-except he be regenerate, and born both holy call our his grai whi

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holy Ghost; I beseech you to them that believe, and the recall upon God the Father, through furrection of the dead; we our Lord Jesus Christ, that of call upon thee for this infant, that his bounteous mercy he will be coming to the holy baptism. the fame.

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thy people through the Red Lord. Amen. sea, figuring thereby thy holy I Then shall the people stand up, baptism; and by the baptism and the priest shall say, of the well-beloved Son Jesus Hear the words of the gospel-Christ in the river Jordan, didst written by saint Mark, in the fanctify water to the mystical tenth chapter, and at the third washing away of fin; we be- teenth verse. feech thee, for thine infinite. THEY brought young chil-mercies, that thou wilt merci-

A Louighty and immortal them. A God, the aid of all that I After the gospel is read, the accd, the helper of all that flee minister shall make this brief denough

born anew of water and of the to thee for fuccour, the life of grant to this child that thing may receive remission of his which by nature becannot have, fins by spiritual regeneration. that he may be baptized with Receive him, O Lord, as thou water and the holy Ghost, and hast promised by thy well-bereceived into Christs holy church, loved Son, faving, Ask, and ve and be made a lively member of shall have; feck, and ye shall find; knock, and it shall be Then shall the priest say, opened unto you: so give now unto us that ask; let us that Let us pray. feek, find open the gate unto Lmighty and everlasting us that knock; that this in-God, who of thy great fant may enjoy the everlasting mercy didft fave Noah and his benediction of thy heavenly family in the ark from perish- washing, and may come to the ing by water, and also didlt eternal kingdom which thou fafely lead the children of Ifrael haft promifed by Christ our

fully look upon this child; should touch them; and his wash him, and sanctify him disciples rebuked those that with the holy Ghost, that be brought them. But when Jebeing delivered from thy wrath, fus faw it, he was much difmay be received into the ark of pleased, and said unto them, Christs church; and being sted-Suffer the little children to fast in faith, joyful through come unto me, and forbid them hope, and rooted in charity, nor; for of fuch is the kingmay so pass the waves of this dom of God. Verily I say untroublesome world, that finally to you, Whosoever shall not he may come to the land of receive the kingdom of God everlasting life, there to reign as a little child, he shall not with thee world without end, enter therein. And the took through Jesus Christ our Lord. them up in his arms, put his hands upon them, and bleffed

exbortation

exhortation upon the words of our Lord Jefus Christ, who liv. the gofpel.

Deloved, ye hear in this go- the holy Spirit, now and for fpel the words of our Savi- ever. Amen. our Christ, that he command- 5 Then shall the priest speak unto ed the children to be brought the godfathers and godmothers unto him; how he blamed those on this wife: from him; how he exhorteth D Early beloved, ye have all men to follow their inno- be baptized, ye have prayed that cency. Ye perceive how by his our Lord Jesus Christ would outward gesture and deed he vouchsafe to receive bim, to declared his good will toward release him of his fins, to ianthem; for he embraced them in Stify him with the holy Ghost, his arms, he laid his hands upon to give bim the kingdom of them, and bleffed them. Doubt heaven, and everlafting life. Ye ye not therefore, but earnestly have heard also that our Lord believe, that he will likewise Jesus Christ hath promised in ing this infant to his holy bap- mandments. tism, let us faithfully and de- I demand therefore, voutly give thanks unto him, and fay, him shall sale

Lmighty and everlafting devil and all his works, the vain we give thee humble thanks, with all covetous defires of the that thou hast vouchsafed to same, and the carnal desires of call us to the knowledge of thy the flesh, so that thou wilt not grace and faith in thee: in- follow, nor be led by them? crease this knowledge, and con- Answer. I renounce them all. firm this faith in us evermore.

Give thy holy Spirit to this DOST thou believe in God infant, that he may be born the Father Almighty, again, and be made an heir of maker of heaven and earth? everlasting falvation; through And in Jesus Christ his only

eth and reigneth with thee and) 地名美国巴拉克

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favourably receive this pre- his gospel to grant all these fent infant, that he will em- things that ye have prayed for: brace bim with the arms of his which promise he for his part mercy, that he will give unto will most surely keep and perhim the bleffing of eternal life, form. Wherefore after this and make him partaker of his promise made by Christ, this in-everlasting kingdom. Where- fam must also faithfully for his fore we being thus perfuaded part, promise by you that are of the good will of our heaven- his sureties (until he come of ly Father, towards this infant, age to take it upon himself) declared by his Son Jesus Christ, that be will renounce the devil and nothing doubting but that and all his works, and conhe favourably alloweth this cha- stantly believe Gods holy word, ritable work of ours in bring- and obediently keep his com-

OST thou in the name of this child renounce the God, heavenly Father, pomp and glory of the world,

begotten

PUBLICK BAPTISM of infants.

bezotten Son our Lord? And the devil, the world, and the that he was conceived by the fielh. Amen.
holy Ghoft, born of the vir- Grant that wholoever is here gin Mary; that he suffered un- dedicated to thee by our office der Pontius Pilate, was crucifi- and ministry, may also be ened, dead, and buried; that he dued with heavenly virtues, and went down into hell, and also everlastingly rewarded, through did rife again the third day; thy mercy, O bleffed Lord God, God the Father almighty; and men. from thence shall come again at the end of the world, to judge the quick and the dead?

holy Ghost; the holy catho- out of his most precious side lick church; the communi- both water and blood, and gave on of faints; the remission of commandment to his disciples, fins; the refurrection of the that they should go teach all

death?

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Anfw. All this I stedfastly believe.

Minister.

VILT thou be baptized in this faith? Anfw. That is my defire.

Minister.

TILT thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Anfw. I will.

I Then shall the priest say. Merciful God, grant that the old Adam in this child, may be so buried, that the new man may be raised up in him.

Grant that all carnal affections may die in bim, and that all things belonging to the Spirit may live and grow in him.

Grant that be may have power and strength to have victory, and to triumph against

that he ascended into heaven; who dost live and govern all and sitteth at the right hand of things, world without end. A-

A Lmighty, everliving God, whose most dearly belowed Son Jefus Christ, for the for-And dost thou believe in the giveness of our fins, did shed fish; and everlatting life after nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghoft; regard, we befrech thee, the supplications of thy congregation; functify this water to the mystical washing away of fin: and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

I Then the priest shall take the child into his bands, and shall . fay to the godfathers and godmothers,

Name this child.

And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, Saying,

I baptize thee, In the name of the Father, and of the son, and of the

holy Ghoft. Amen.

9 But

TSM of infants.

But if they certify that the of Then shall the priest fav. the forefaid words,

I baptize thee in the of the Son, and of the holy

Ghoft Amen.

I Then the prieft [hall fay, A/E receive this child into the congregation of Christs flock.

Here the and do fign bim with the fign of a cross upon the childs forehead. the crofs, in to-

ken that hereafter be shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against fin, the world, and the devil; and to continue Christs faithful soldier and fervant unto bis lifes end, Amen.

Then hall the priest fay. CEeing now dearly beloved brethren, that this child is segenerate, and grafted into the body of Christs church ; let us give thanks unto almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life, according to this beginning Then [ball be faid, all kneel-

ing, UR Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

a Sut

child is sveak, it hall suffice WE yield thee hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this infant with name of the Father, and thy holy Spirit, to receive him for thine own child by adoption, and to incorporate bim into thy holy church And humbly we befeech thee to grant, that he being dead unto fin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of fin; and that as be is made partaker of the death of thy Son, be may also be bartaker of his refurrection; fo that finally with the relidue of thy holy church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

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Then all flanding up, the priest shall say to the godfa-thers and godmothers this exhortation following:

Orasmuch as this child bath promised by you his fureties, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your parts and duties to see that ibis infant be taught, so soon as be shall be able to learn, what a folemn vow, promife, and profession be bath here made by you. And that ke may know these things the better, ye shall call upon bim to hear fermons; and chiefly ye shall provide that be may learn the creed, the Lords prayer, and the ten commandments in the vulgar tongue, and all other things which

which a Christian ought to bishop to be confirmed by him know and believe, to his fouls fo foon as be can fay the creed. health and that this child may the Lords prayer, and the ten be virtuously brought up to lead commandments in the vulgar a godly and a Christian life; tongue; and be further inremembering always that bap fructed in the church caretifm doth represent unto us our chism fet forth for that purprofession; which is to follow pole. the example of our Saviour TT is certain by Gods word Christ, and be made like unto I that children which are bayhim : that as he died, and rose tized, dying before they commit again for us, fo should we, who actual fin, are undoubtedly are baptized, die from fin, and faved. rise again unto righteousies; To take away all scruple continually mortifying all our Concerning the use of the evil and corrupt affections, and fign of the cross in haptism; the daily proceeding in all virtue true explication thereof, and the and godliness of living.

Then fall be add, and fay,

just reasons for the retaining Then shall be add, and say, of it, may be seen in the xxxth Y E are to take care that this canon, first published in the year child be brought to the MDCIV.

The ministration of PRIVATE BAPTISM so und main of children in houses.

THE curates of every parish shall often admonish the peo-ple, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other boly-day falling between, unless upon a great and reasonable cause, to be approved by the curate.

And also they sall warn them, that without like great cause and necessity, they procure not their children to be haptized at bome in their bouses. But when need shall courses them so to

do, then baptism (ball be administred on this fashion:

I First let the minister of the parish (or in his absence, any other lawful minister that can be procured) with them that are prefent, call upon God, and say the Lords prayer, and so many
of the collects appointed to be said before in the sorm of publick
baptism, as the time and present exigence will suffer.
And then the child being named by some one that is present, the minister shall pour water upon it, saying these words:

I baptize thee, In the minister shall give thanks name of the Father, unto God, and fay, and of the Son, and of the holy 1/E thee hearty yield most merciful Gholt. Amen. thanks, I Then all kneeling down, the Father, that it hath pleafed

thee to regenerate this infant fer examine them further, with thy holy Spirit; to receive bim for thine own child by adoption, and to incorpoBy whom was this child by adoption, and to incorporate bim into thy holy church: Who was present when this And we humbly befrech thee child was baptized? to grant, that as he is now made Because some things effential partaker of the death of thy to this facrament may happen Son, so be may be also of his to be omitted through fear or refurrection. And that finally, hafte, in such times of extrewith the relidue of thy faints, mity, therefore I demand furbe may inherit thine everlasting ther of you, kingdom, through the same thy With what matter was this Son Jesus Christour Lord. Amen, child baptized? 9 And let them not doubt, but With what words was this that the child so baptized is child baptized? tized, and ought not to be bap-

tized again. Tet nevertheless. live, it is expedient that it be brought into the church, to the intent that if the minister of baptize that child, the congre-

order of the church, at such a number of the children of God, time, and at fuch a place, be and heirs of everlatting life: fore divers witnesses I baptized for our Lord Jesus Christ doth this child.

the parish where the child was to our comfort on this wife: born or christned, hall exa- S. Mark x. 13.

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lawfully and sufficiently bap- 9 And if the minister shall find by the answers of such as bring the child, that all things were if the child which is after this done as they ought to be; then fort baptized, do afterward shall not be christen the child again, but shall receive him as one of the flock of true chri-Stian people, Saying thus,

the same parish did bimfelf T Certify you, that in this case all is well done, and accordgation may be certified of the ing unto due order, concerning true form of baptism, by him the baptizing of this child; privately before used: In who being born in original sin, which cafe he shall say thus, and in the wrath of God, is Certify you, that according now by the laver of regeneration to the due and prescribed in baptism received into the not deny his grace and mercy DUT if the child were bap- unto fuch infants, but most lov-D tized by any other lawful ingly doth call them unto him, minister; then the minister of as the holy gospel doth witness

mine and try whether the THEY brought young chil-child be lawfully baptized, I dren to Christ, that he child be lawfully baptized, I dren to Christ, that he or no. In which case if those should touch them; and his that bring any shild to the disciples rebuked those that church, do answer that the brought them. But when Jesus fame child is already bap faw it, he was much displeased, tized, then shall the mini- and said unto them, Suffer the

little

and forbid them not : for of Thy will be done in earth, As such is the kingdom of God. it is in heaven. Give us this Verily I fay unto you, Whoso-day our daily bread. And for-ever shall not receive the king-give us our trespasses, As we dom of God as a little child, he forgive them that trespass ashall not enter therein. And gainst us. And lead us not into he took them up in his arms, temptation, But deliver us from put his hands upon them, and evil. Amen. bleffed them.

I After the gospel is read, the

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D spel the words of our Savi- this knowledge, and confirm our Christ, that he command- this faith in us evermore. Give ed the children to be brought thy holy Spirit to this infant; unto him; how he blamed those that he being born again, that would have kept them being made an beir of everlaftfrom him; how he exhorteth ing falvation, through our Lord all men to follow their inno- Jesus Christ, may continue thy cency. Ye perceive how by his fervant, and attain thy proourward gesture and deed, he mise, through the same our Lord them; for he embraced them in eth and reigneth with thee and his arms, he laid his hands upon the holy Spirit now and for them, and bleffed them. Doubt ever. Amen. ye not therefore, but earnestly I Then shall the priest demand believe, that he hath likewife favourably received this present infant; that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the bleffing of eternal life, and make bim partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jefus Christ, towards this infant; let us faithfully and devoutly give thanks unto him, and fay the prayer which the Lord himself taught us:

Ur Father, which art in

little children to come unto me, name. Thy kingdom come.

A Lmighty and everlasting God, heavenly Father, we minister shall make this brief give thee humble thanks, that exbortation upon the words thou hast vouchsafed to call us to the knowledge of thy grace D Eloved, ye hear in this go- and faith in thee ! increase declared his good will toward Jesus Christ thy Son, who liv-

the name of the child; which being by the godfathers and godmothers pronounced, the

minister (ball fay,

Oit thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all coverous defires of the fame, and the carnal defires of the flesh; so that thou wilt not follow, nor be led by them?

Anfaver. I renounce them all.

Minister.

Oft that believe in God Father almighty, Maker of heaven and earth? And in Jefus Chrift his onlyheaven; Hallowed be thy begotten Son our Lord? And that that he was conceived by the by baptism regenerate and holy Ghost; born of the vir- grafted into the body of Christs gin Mary, that he suffered un-church, let us give thanks unto der Pontius Pilare, was crucih- almighty God for these beneed, dead, and buried; that he fits, and with one accord make went down into hell, and also our prayers unto him, that he did rife again the third day; may lead the rest of his life acthat he ascended into heaven, cording to this beginning. God the Father almighty; and from thence shall come again at the shall the priest fay, thanks, most merciful the end of the world, to judge Father, that it hath pleafed thee the quick and the dead?

holy Ghost; the holy catho- for thine own child by adoptilick church; the communi- on, and to incorporate bim in-on of faints; the remission of to thy holy church. And humfins; the refurrection of the bly we befeech thee to grant, flesh; and everlasting life after that be being dead unto sin, and

death?

bead.

believe.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Anfw. I will.

I Then the prieft [ball say, WE receive this child in-

to the congregation of our Lord. Amen. * The prieft do * fign bim with Thail make a the fign of the cross upon the cross, in token that childs fore-

hereafter be shall

not be assamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin the world, and the devil, and to continue Christs faithful soldier and fervant, unto bis lifes end. Amen.

I Then shall the priest say, Ecing now, dearly beloved

And dost thou believe in the thy holy Spirit, to receive him living unto righteousness, and Answ. All this I stedsastly being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of fin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the relidue of thy holy church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ

> Christs flock, and I Then all standing up, the minister shall make this exbortation to the godfathers and godmothers:

Crasmuch as this child bath promised by you bis fureties, to remounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to fee that this infant be raught, so soon as he shall be able to learn, what a and folemn vow, promife, profession be bath made by brethren, that this child is you. And that he may know these

BAPTISM of fuch as are of riper years;

these things the better, ye shall and daily proceeding in all vircall upon bim to hear fermons, tue and godliness of living. and chiefly ye shall provide 9 But if they which bring the that be may learn the Creed, the Lords prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his fouls health; and that this child may be virtuoully brought up to lead a godly and a Christian life remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us, so should we who are baptized, die from lin, and rife again unto righteoufness, continually mortifying all our evil and corrupt affections, Amen.

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infant to the church, do make such uncertain answers to the priefts questions, as that it cannot appear that the child was baptized with water, In the name of the Father, and of the Son, and of the boly Ghost (which are effential parts of baptism) then let the priest baptize it in the form before appointed for publick baptism of infants; saving that at the dipping of the child in the font, be shall use this form of words,

F thou art not already baptized, N. I baptize thee, In the name of the Father, and of the son, and of the holy Ghoit.

The ministration of BAPTISM to such as are of riper years, and able to aniwer for themselves.

Hen any such persons as are of riper years are to be baptized, timely notice shall be given to the bishop, or whom be shall appoint for that purpose, a sweek before at the least, by the parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this boly sacrament.

I And if they shall be found fit, then the Godfathers and God-mothers (the people being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the sont immediately after the second lesson, either at morning or even-

ing prayer, as the curate in his discretion shall think fit.

I And standing there, the priest shall ask whether any of the persons here presented be baptized, or no: If they shall anfever, No: Then shall the priest say thus,

Early beloved, for a fmuch are in the flesh cannot please as all men are conceiv- God, but live in fin, commitand that which is born of the and that our Saviour Chris fich is fielh) and they that faith, None can enter into the £1003072

kingdom of God, except he be A Lmighty and immorral regenerate, and born anew of A God, the aid of all that water and of the holy Ghost; need, the helper of all that flee I beseech you to call upon God to thee for succour, the life of Jesus Christ, that of his bounte- surrection of the dead ; we these persons that, which by na- that they coming to thy holy ture they cannot have, that they baptism, may receive remission and the holy Ghoft, and receiv- ration. Receive them, O Lord, ed into Christs holy church, as thou hast promised by thy of the same.

Then (ball the prieft fay, Let us pray.

tion [hall kneel)

mercy didft save Noah and his lasting benediction of thy heafamily in the ark from perish- venly washing, and may come ing by water; and also didst to the eternal kingdom which safely lead the children of Israel thou hast promised by Christ thy people through the Red our Lord. Amen. sea, figuring thereby thy holy I Then shall the people stand up, baptism; and by the baptism of thy well-beloved Son Jesus Hear the words of the gospel Christ in the river Jordan, written by saint John, in the didit fanctify the element of water, to the mustical washing away of fin; we befeech thee, There was a man of the for thine infinite mercies, that Pharifees, named Nicolefus Christ our Lord. Amen.

the Father, through our Lord them that believe, and the reous goodness he will grant to call upon thee for thefe perfons; may be baptized with water of their fins by spiritual regeneand be made lively members well beloved Son, faying, Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So (5 And here all the congrega- give now unto us that ask; let us that feek, find; open the A Lmighty and everlasting gate unto us that knock; that God, who of thy great thefe perfons may enjoy the ever-

and the priest shall say,

third chapter, beginning at the first verse:

Pharifees, named Nicothou wilt mercifully look upon demus, a ruler of the Jews. The these thy servants; wash them, same came to Jesus by night, and fanctify them with the ho- and faid unto him, Rabbi, we ly Ghost; that they being deli- know that thou art a teacher vered from thy wrath, may be come from God: for no man received into the ark of Christs can do these miracles that thou church; and being stedfast in doest, except God be with him. faith, joyful through hope, and Jesus answered and said unto rooted in charity, may so pass him, Verily, verily I say unto the waves of this troublesom thee, Except a man be born aworld, that finally they may gain, he cannot fee the kingcome to the land of everlafting dom of God. Nicodemus faith life, there to reign with thee unto him, How can a man be world without end, through born when he is old? can he lefus Christ our Lord. Amen. enter the second time into his mothers

mothers womb, and be born? Repent, and be baptized every Jefus answered, Verily, verily I one of you for the remission of fay unto thee, Except a man be fins, and ye shall receive the he cannot enter into the king, the promise is to you and your dom of God. That which is children, and to all that are born of the flesh, is flesh; and afar off, even as many as the is spirit. Marvel not that I said with many other words exhortunto thee, Ye must be born a ed he them, faying, Save your gain. The wind bloweth where felves from this unto ward geit lifteth, and thou hearest the neration. For (as the same that is born of the Spirit.

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exhortation following:

necessity of this facrament, upon them the holy Gnost; the last chapter of faint Mark's kingdom. gospel) he gave command to his disciples, saying. Go ye in-persuaded of the good will of tized, thall be faved; but he fully and devoutly give thanks that believeth not, shall be to him, and fay, damned. Which also sheweth reap thereby. For which cause we give thee humble thanks,

born of water and of the Spirit, gift of the holy Ghoft. For that which is born of the Spirit, Lord our God thall call, And found thereof; but canst not apostle testifieth in another tell whence it cometh, and whi- place) even baptifm doth alfo ther it goeth: fo is every one now fave us (not the putting: away of the filth of the flesh. I After which be shall fay this but the answer of a good conficience towards God) by the resurrection of Jesus Christ. B Eloved, ye hear in this go. Doubt ye not therefore, but spel the express words of earnestly believe, that he will our Saviour Christ, that except favourably receive these present a man be born of water and of persons, truly repenting, and the Spirit, he cannot enter into coming unto him by faith; the kingdom of God. Where- that he will grant them remisby ye may perceive the great fion of their fins, and bestow where it may be had. Likewise that he will give them the blesimmediately before his accens, fing of eternal life, and make on into heaven (as we read in them partakers of his everlaiting

Wherefore we being thus to all the world, and preach our heavenly Father towards. the gospel to every creature. these persons, declared by his He that believeth and is bap- Son Jefus Christ; let us faith.

Lmighty and everlasting unto us the great benefit we A God, heavenly Father, faint Peter the apostle, when for that thou hait vouchsafed upon his first preaching of the to call us to the knowledge of thy gospel many were pricked at grace and faith in thee : Inthe heart, and faid to him, and crease this knowledge, and conthe rest of the apostles, Men sirm this faith in us evermore. and brethren, what shall we Give thy holy Spirit to these do ? replied and said unto them, persons; that they may be born

again, and be made beirs of Answer. I renounce them all. everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and I the Father almighty, the holy Spirit now and for Maker of heaven and earth? ever. Amen.

on this wife:

to receive holy baptifm, ye ed, dead, and buried; that he have heard how the congrega- went down into hell, and also tion hath prayed that our Lord did rise again the third day; refus Christ would vouchsafe that he ascended into heaven; to receive you and bless you, to and firteth at the right hand of release you of your fins, to give God the Father almighty; and you the kingdom of heavenand from thence fhell come again at everlaiting life. To have heard the end of the world, to judge also that our Lord Jesus Christ the quick and the dead? hath promised in his holy word, to grant all those things holy Ghost; the holy catho-that we have prayed for; which lick church; the communipromise he for his part will most on of faints; the remission of furely keep and perform. fins; the refurrection of the

made by Christ, ye must also death? faithfully for your part promise Answ. All this I stedfastly in the presence of these your believe. witnesses, and this whole congregation, that we will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his

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baptized, questions following.

Questions.

Dost thou renounce the de-vil and all his works, the Then shall the priest say, vain pomp and glory of the world, with all covetous defires wilt not follow, nor be led by them. Amen. them?

Question.

Oft thou believe in God

And in Jefus Christ his only-Then the priest shall speak begotten Son our Lord? And to the persons to be baptized, that he was conceived by the holy Ghoft; born of the vir-WEll-beloved, who are gin Mary; that he suffered un-come hither, desiring der Pontius Pilate, was crucifi-

And dost thou believe in the Wherefore after this promise flesh; and everlasting life after

Question. Wilt thou be baptized in this faith?

Anfw. That is my defire.

Duestion. commandments.

Then shall the priest demand Will thou then obediently keep Gods holy will and of each of the persons to be commandments, and walk in severally, these the same all the days of thy life?

Anfw. I will endeavour fo

Merciful God, grant that Merciful God, grant that the old Adam in these perof the same, and the carnal de- fons may be so buried, that the fires of the flesh, so that thou new man may be raised up in

Grant that all carnal affecti-

ons

ons may die in them, and that all things belonging to the Spirit may live and grow in them.

power and strength to have Ghost. Amen. victory, and to triumph against the devil, the world, and the

Aesh. Amen.

Grant that they being here dedicated to thee by our office of Christs flock, and ministry, may also be enand ministry, may also be eneverlasting rewarded, through thy mercy, O bleffed Lord God. men.

A Lmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forout of his most precious side end. Amen. both water and blood, and gave commandment to his disciples, that they should go teach all nations, and bipuze them, in the name of the Father, and of the Son, and of the holy Ghoft; regard, we befeech thee, the supplications of thy congregation; fanctify this water to the mystical washing away of sin: and grant that the perfons now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

then shall dip bim in the wa- from evil.

ter, or pour water upon hims Saying,

I baptize thee in the name of the Father, and Grant that they may have of the Son, and of the holy

Then ball the priest fay,

WE receive this performinto the congregation

and do fign bim * Here the the crofs, in to- childs forebead.

ken that hereafter

who doft live, and govern all be shall not be ashaned to conthings, world without end. A fels the faith of Christ crucified, and manfully to fight under his banner, against fin, the world, and the devil; and to continue Christs faithful soldigiveness of our fins, did shed er and servant unto bis lifes

Then [ball the priest fay,

Eeing now, dearly beloved Dethren, that thefe perfons are regenerate, and grafted into the body of Christs church : let us give thanks unto almighty God for these benefits. and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lords prayer, all kneeling.

UR Father, which art in heaven; Hallowed be thy name. Thy kingdom come. 5 Then shall the priest take Thy will be done in earth, As each person to be baptized, by it is in heaven. Give us this the right hand; and placing day our daily bread. And forbim conveniently by the font, give us our trespasses, As we according to his discretion, forgive them that trespass ashall ask the godfathers and gainst us. And lead us not ingodmothers the name; and to temptation; But deliver us-Amen.

H. 4.

ther, that thou hast vouchsaf- proceed, and say) ed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and Christ; it is your part and duty confirm this faith in us ever- also, being made the children more. Give thy holy Spirit to of God, and of the light by these persons; that being now faith in Jesus Christ, to walk anborn again, and made beirs of swerably to your Christian calleverlaiting falvation, through ing, and as becometh the chil-our Lord Jesus Christ, they may dren of light: remembering alcontinue thy fervants, and at- ways, that baptism representeth tain thy promises, through the unto us our profession, which fame Lord Jesus Christ thy Son, is, to follow the example of our who liveth and reigneth with Saviour Christ, and to be made thee, in the unity of the same like unto him; that as he died holy Spirit, everlastingly, A- and rose again for us, so should

thers first:

Oralmuch as thefe persons ing. have promised in your pre- It is expedient that every perfence, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember, that it is your part and duty to put them in mind, what a folemn vow, promise, and profession they have 9 now made before this congregation, and especially before youtheir chosen witnesses. And Jesse also to call upon them to use all diligence to be rightly. instructed in Gods holy word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world

to Traffing story tractification of the control of

SELLING THE THE

what is applied politerate in the house

VE yield thee humble (5 And then speaking to the thanks, O heavenly Fa- new-baptized persons, he shall

Nd as for you, who have now by baptism put on we, who are baptized, die from Then all standing up, the fin, and rise again unto rightepriest shall use this exhorta. ousness; continually mortifying tion following, speaking to all our evil and corrupt affecthe godfathers and godmo- tions, and daily proceeding in all virtue and god ness of liv-

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son thus buptized, sould be confirmed by the bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the holy communion.

If any persons not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to anfwer for themselves; it may suffice to use the office for publick baptism of infants, or (in case of extreme danger) the office for private baptism, only changing the word infant] for [child or person] as occasion requireth.

A CATECHISM, that is to fay, an Instruction, to be learned of every person, before he be brought to be confirmed by the bishop.

Question. Hat is your name? Anfaver. N. or M. Question. Who gave you this name ?

Answer. My godfathers and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your godfathers and godmothers then

for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the finful lufts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do as they have promifed

for thee?

Anfaver. Yes verily : and by Gods help fo I will. And I heartily thank our heavenly Father, that he hath cilled me to this state of falvation, through Jefus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Catechift. Rehearse the arti-

cles of thy belief.

Answer. ven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the holy Ghoft, Born of the virgin Mary, Suffered under Pontius Pilate, Was cru-cifled, dead, and buried; He descended into hell; The third day he rose again from the dead . He ascended into heaven, And fitteth on the right hand of God the Father almighty From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy catholick church; The communion of faints; The forgiveness of sins; The refurrection of the body, And

the life everlasting. Amen.
Question. What dost thou chiefly learn in these articles

of thy belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all

mankind.

in God the holy Thirdly, Ghost, who fanctifieth me, and all the elect people of God.

Question. You faid that your godfathers and godmothers did promise for you, that you should keep Gods command ments. Tell me how many here be?

Answer, Ten.

Question. Which be they? Answer.

He same which God spake in the twentieth chapter Believe in God the Father of Exodus, faying, I am the almighty, Maker of hea Lord thy God, who brought H.5

thee out of the land of Egypt, VIII. Thou shalt not steal. out of the house of bondage.

ther gods but me.

II. Thou shalt not make to thy felf any graven image, nor neighbours house, thou shalt down to them, nor worship them: for I the Lord thy God chiefly learn by these comam a jealous God, and visit the mandments? fins of the fathers upon the chilgeneration of them that hate duty towards my neighbour. me; and shew mercy unto thoufands in them that love me, and towards God? keep my commandments.

name of the Lord thy God in fear him, and to love him with

his name in vain.

of the Lord thy God. In it thou of my life. shalt do no manner of work, Question. What is thy duty thou, and thy fon, and thy towards thy neighbour?

daughter, thy man-fervant and Answer. My duty towards thy maid-fervant, thy cattle, my neighbour, is to love him and the stranger that is within as my felf, and to do to all

Lord tny God giveth thee.

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IX. Thou shalt not bear I. Thou shalt have none o- false witness against thy neighbour.

X. Thou shalt not covet thy the likeness of any thing that is not covet thy neighbours wife, in heaven above, or in the earth nor his servant, nor his maid, beneath, or in the water under nor his ox, nor his as, nor athe earth. Thou shalt not bow ny thing that is his.

Saeftion. What dost thou

Answer. I learn two things: dren, unto the third and fourth my duty towards God, and my

Question. What is thy duty

Answer. My duty towards III. Thou thalt not take the God, is to believe in him, to vain: for the Lord will not all my heart, with all my hold him guiltless that taketh mind, with all my foul, and with all my ftrength; to wor-IV. Remember that thou ship him, to give him thanks, keep holy the sabbath-day. Six to put my whole trust in him, days shalt thou labour, and do to call upon him, to honour his all that thou hast to do; but holy name and his word; and the seventh day is the sabbath to serve him truly all the days

thy gates. For in fix days the men, as I would they should Lord made heaven and earth, do unto me. To love, honour, the sea, and all that in them is, and succour my father and moand rested the seventh day; ther. To honour and obey the wherefore the Lord bleffed the King, and all that are put in seventh day and hallowed it authority under him. To sub-V. Honour thy father and mit my felf to all my governthy mother, that thy days may ors, teachers, spiritual pastors be long in the land which the and masters. To order my self lowly and reverently to all my VI. Thou shair do no murder, betters. To hurt no body by VII. Thou shalt not commit word or deed. To be true and just in all my dealing. To bear lying, and flandering. To keep gers, ghoftly and bodily, and get mine own living, and to do trust he will do of his mercy to call me. of

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Catechift. My good child, know this, that thou art not able to do these things of thy felf, nor to walk in the com- church? mandments of God, and to ferve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst fay the Lords

prayer. An wer.

Ur Father, which art in heaven; Hallowed be thy name. Thy kingdom come. it is in heaven. Give us this us thereof. day our daily bread. And forgive us tour trespasses, As we are there in a facrament? forgive them that trespass a. Answer. Two: the outward gainst us. And lead us not into visible sign, and the inward spitempration; But deliver us from ritual grace. evil. Amen.

of God in this prayer? baptism?

fend his grace unto me, and to and of the holy Ghoft, all people; that we may wor- Question. What is the inward thip him, ferve him, and obey and ipiritual grace? him, as we ought to do, And I pray unto God that he will and a new birth unto righteouffend us all things that be need-nefs: for being by nature born

bear no malice nor hatred in and that he will be merciful unmy heart. To keep my hands to us, and forgive us our fins from picking and stealing, and and that it will please him to my tongue from evil speaking, save and defend us in all danmy body in temperance, fober. that he will keep us from all ness, and chastity. Not to co- sin and wickedness, and from vet nor defire other mens goods; our ghostly enemy, and from but to learn and labour truly to everlasting death. And this I my duty in that state of life and goodness, through our Lord unto which it shall please God Jesus Christ. And therefore I fay, Amen. So be it.

Question. TOw many facraments hath Christ ordained in his

Answer. Two only, as generally necessary to salvation, that is to fay, baptifm, and the fupper of the Lord.

Question. What meanest thou by this word facrament?

· Anfaver. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself. as a means whereby we receive Thy will be done in earth, As the same, and a pledge to affure: cerate - 0

Queftion. How many parts

Queffion. What is the out-Question. What desirest thou ward visible sign, or form in

Answer. I defire my Lord Answer. Water: wherein the God, our heavenly Father, who person is baptized, in the name is the giver of all goodness, to of the Father, and of the Son,

Answer. A death unto fin. ful both for our fouls and bodies; in fin, and the children of

wrath, we are hereby made the Answer. Bread and wine, children of grace.

Question. What is required ed to be received.

Answer. Repentance, where- part or thing fignified? by they forfake fin; and faith, Answer. The body and blood

Question. Why then are in Question. What are the befants baptized, when by reason nesits whereof we are partakers of their tender age they cannot thereby ? I had all the world

perform them?

come to age, themselves are and wine. bound to perform.

Question. Why was the far them who come to the Lords cravient of the Lords supper supper?

ordained?

thereby.

fupper \$1 salsty a bita sera

is the

I The curate of every parish shall diligently upon Sundays and boly days, after the fecond lesson at evening prayer, openly, in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some

part of this catechifm.

And all fathers, mothers, masters, and dames, shall cause their children, servants, and apprentices (which have not learned their ratechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn.

So foon as children are come to a competent age, and can fay in their mother tongue the Creed, the Lords prayer, and the Ten commandments; and also can answer to the other questions of this front catechism; they shall be brought to the histor. And every one shall have a godfather or a godmother, as a witness of their confirmation.

And whenfoever the bishop shall give knowledge for children to be brought unto him for their confirmation, the curate of every parish shall either bring, or send in writing, with his band

which the Lord harb command-

of persons to be baptized? Question. What is the inward

whereby they stedfattly believe of Christ, which are verily and the promises of God made to indeed taken and received by them in that facrament. the faithful in the Lords supper.

Answer. The strengthening Answer. Because they pro- and resreshing of our souls by mise them both by their fure- the body and blood of Christ; ties: which promise, when they as our bodies are by the bread

Question. What is required of

Answer. To examine them-Anfaver. For the continual selves, whether they repent remembrance of the facrifice them truely of their former fins, of the death of Christ, and of stedfastly purposing to lead a the benefits which we receive new life; have a lively faith in Gods mercy through Christ, Question. What is the out- with a thankful remembrance ward part or fign of the Lords of his death; and be in charity

Inp.

with all men, and ad

subscribed thereunto, the names of all such persons within his parifo, as he shall think fit to be presented to the bishop to be confirmed. And if the bishop approve of them, be shall confirm them in manner following.

The order of confirmation, or laying on of hands upon those that are baptized, and come to years of discretion.

tollowing :

fying of fuch as shall receive it, 5 And every one shall audibly. the church hath thought good to order, that none hereafter shall be confirmed, but such as can fay the Creed, the Lords prayer, and the Ten commandments; and can also answer to heaven and earth. fuch other questions, as in the thort catechism are contained: of the Lord, which order is very convenient to be observed; to the end without end. that children being now come to the years of discretion, and having learned what their godfathers and godmothers promiled for them in baptism, they may themselves, with their own mouth and consent, openly be- ed to regenerate these thy serfore the church ratify and con- vants by water and the holy fented unto:

Then fall the bishap fay,

S Upon the day appointed, all gregation, renew the folemn prothat are to be then confirmed, mife and vow that was made in being placed, and flanding in your name at your baptism; order before the bishop; he (or ratifying and confirming the some other minister appointed same in your own persons : by him) [hall read this preface and acknowledging your felves bound to believe and to do all O the end that confir- those things which your godmation may be mini- fathers and godmothers then

answer, I do,

Bishop. Ur help is in the name of the Lord,

Answer. Who hath made

Bisbop. Bleffed be the name

Answer. Henceforth world

Bishop. Lord, hearour prayers. Answer. And let our cry come unto thee.

Billiop. Let us pray. A Lmighty and everliving God, who hast vouchsaffirm the same; and also pro-Ghost, and hast given unto them mise, that, by the grace of God, forgiveness of all their sins ; they will evermore endeavour strengthen them, we beseech themselves faithfully to ob- thee, O Lord, with the holy ferve such things, as they by Ghost, the Comforter, and daitheir own confession have as ly increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the O we here in the presence spirit of counses and ghostly of God, and of this con- ftrength; the spirit of knowledge ledge and true godliness; and upon whom (after the examrit of thy holy fear, now and for have now laid our hands; to ever. Amen.

every one severally, saying,

dom. Amen.

Then (ball the bishop say, The Lord be with you. Anfw. And with thy spirit.

bishop shall add,

Let us pray. day our daily bread. And for through on Lord and Saviour give us our trespasses, As we Jesus Christ. Amen. forgive them that trespass a 5 Then the bishop shall bless eninst us. And lead us not into them, saying thus: temptation; But deliver us from He blefling of God alevil. Amen.

And this collect.

A God, who maket us both for ever. Amen. to will and to do those things I And there shall none be adthat be good and acceptable unto thy divine Majesty; we on, until sach time as he be make our humble supplications confirmed, or be ready and unto thee for these thy fervants.

fill them, O Lord, with the spi- ple of thy holy apostles) we certify them (by this fign) of I then all of them in order kneel- thy favour and gracious gooding before the bishop, he shall ness towards them. Let thy lay his hand upon the head of fatherly hand, we beseech thee, ever be over them; let thy ho-Defend, O Lord, this thy ly Spirit ever be with them; child (or, this thy fervant) and so lead them in the knowwith thy heavenly grace, that ledge and obedience of thy be may continue thine for ever: word, that in the end they may and daily increase in thy holy obtain everlasting life, through Spirit more and more, until he our Lord Jesus Christ, who, with come unto thy everlafting king- thee and the holy Ghoft, liveth and reigneth ever, one God, world without end. Amen.

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Almighty Lord, and everlasting God, vouchsafe, we I And (all kneeling down) the befeech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy Ur Father, which art in laws, and in the works of thy heaven; Hallowed be thy commandments; that through name. Thy kingdom come, thy most mighty protection, Thy will be done in earth, As both here and ever, we may it is heaven. Give us this be preserved in body and soul,

mighty, the Father, the son, and the holy Ghost, be Lmighty and everlasting upon you, and remain with you

> mitted to the koly communidesirous to be confirmed.

The Form of Solemnization of MATRIMONY.

Inft the banns of all that divine service, immediately are to be married together must be published in the church three Jeveral Sundays or Holy days, in the time of 33551

before the sentences for the offertory, the curate Saying after the accustomed manner, . I publish the banns of marriage between M of--- and N. mens carnal lufts and apperites. of-If any of you know cause like brute beasts that have no or just impediment, why these understanding; but reverently, two persons should not be join-discreetly, advisedly, soberly, ed together in holy matrimo- and in the sear of God; duly ny, ye are to declare it : This confidering the causes for whichis the first (fecond, or, third) matrimony was ordained.

time of asking.

rifles, the banns must be ask ture of the Lord, and to the ed in both parishes; and the praise of his holy name. curate of the one parish shall Secondly, it was orda other parish.

I At the day and time appoint of Christs body. ed for solemnization of matri-

the left, the priest ball say, Dearly beloved we are garean shew any just cause why thered together here in they may not lawfully be jointhe fight of God, and in the ed together, let him now speak, face of this congregation, to or else hereafter for ever hold join together this man and this his peace. woman in holy matrimony; which is an honourable estate 5 And also speaking unto the instituted of God in the time of persons that shall be married, mans innocency, fignifying unto us the mystical union that is T Require and charge you Paul to be honourable among joined together in matrimony,

First, it was ordained for the I And if the persons that are to procreation of children, to be be married dwell in divers pa- brought up in the fear and nur-

Secondly, it was ordained for not folemnize matrimony be a remedy against sin, and to twixt them, without a certifi avoid fornication, that fuch percate of the banns being thrice fons as have not the gift of conasked, from the curate of the tinency, might marry, and keep themselves undefiled members

Thirdly, it was ordained for mony, the persons to be married the mutual society, help, and shall come into the body of the comfort that the one ought to church with their friends and have of the other, both in proneighbours; and there fland- sperity and adversity: Into. ing together, the man on the which holy citate these two right band, and the woman on perfors prefent come now to be joined. Therefore if any man.

he thall fay,

betwixt Christ and his church; I both (as ye will answer ar which holy estate Christ adorn- the dreadful day of judgement, ed and beautified with his pre- when the fecrets of all hearts sence, and first miracle that shall be disclosed) that if either he wrought in Cana of Galilee; of you know any impediment, and is commended of faint why ye may not be lawfully all men; and therefore is not ye do now confess it For be ye by any to be enterprized, nor well affured, that so many as taken in hand unadvisedly, are coupled together otherwise lightly, or wantonly, to fatisfy than Gods word doth allow, are not joined together by I Then shall they give their troth God, neither is their matrimony lawful.

f At which day of marriage if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods law. or the laws of this realm; and will be bound, and Sufficient sureties with him, to the parties, or else put in a eaution (to the full value of such charges as the persons to be married do thereby (ustain) to prove his allegation; then the folenmization must be deferred until fuch time as the truth be tried.

If no impediment be alledged, then shall the curate Jay un-

to the man,

I / Ilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in fickness and in health; and forfaking all other, keep thee only unto her, so long as ye both shall live?

The man ball answer, I will. 5 Then shall the priest say un-

to the woman,

Tilt thou have this man to thy wedded huf hand, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou, obey him, ferve him, love, honour, and keep him, in fickness and in health, and tortaking all other, keep thee only unto him, so long as ye both shall live? I The woman shall answer, I will. Then hall the minister say,

Who giveth this woman to be married to this man?

to each other in this manner:

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The minister receiving the avoman at her fathers or friends: bands, balleaufethe man with his right hand to take the woman by her right hand, and to lay after him, as followeth:

N take thee N to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in fickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

shall they loofe their 1 Then bands. and the woman with ber right hand taking the man by his right hand, shall likewife fay after the minister :

N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in fickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

Then shall they again loofe their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the priest and clerk. And the priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the quomans left band, And the man bolding the ring there and taught by the priest, shall Jay,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the

Son, and of the holy Ghoft, the holy Ghoft. Amen.

Amen.

I Then the man leaving the ring upon the fourth finger of the minister hall lay,

Let us pray. preserver of all mankind, diction and grace, that ye may giver of all spiritual grace, the so live together in this life, that author of everlasting life; fend in the world to come ye may thy bleffing upon these thy ser- have life everlasting. Amen. vants, this man and this wo- I Then the minister or clerk man, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfeet love and peace together, and live according to thy laws, through Jefus Christ our Lord. Amen.

5 Then Shall the priest join their right bands together,

and Jay,

ed together, let no man put afunder.

I Then shall the minister speak

unto the people :

Orasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, in the name of the

name of the Father, and of the Father, and of the Son, and of

5 And the minister shall add

this bleffing: Od the Father, God the the avomans left hand, they I Son, God the holy Ghost, shall both kneel down, and bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so Eternal God, creator and fill you with all spiritual bene-

> going to the Lords table, shall fay or fing this pfalm fol-

lowing:

Beationines. Pfalm cxxviii.

D Leffed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee; and happy shalt thou be.

Thy wife shall be as the fruitful vine; upon the walls of thy

house.

Thy children like the olivebranches round about thy table.

Lo, thus shall the man be Those whom God hath join-blessed: that feareth the Lord.

> The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

> Yea, that thou shalt see thy childrens children: and peace

upon Israel.

Glory be to the Father, &c.

As it was in the, &c.

9 Or this pfalm. Deus miseveatur. Pialm lxvii. Od be merciful unto us, I and bless us: and shew us the light of his countenance. and be merciful unto us.

That thy way may be known.

upon

upon earth : thy faving health Answer. And evermore deamong all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the tolk righteoufly, and govern the nations upon earth.

Let the people praise thee, O. God : let all the people

praise thee.

Then shall the earth bring forth her increase : and God, even our own God, fhall give us his bleffing.

God shall bless and all the ends of the world shall fear him.

Glory be to the Father, &c. As it was in the, &c.

I he pfalm ended, and the man and the woman kneel-ing before the Lords table, the priest standing at the table, and turning his face the towards them, shall say,

Lord, have mercy upon us. Answer. Christ, have mercy

upon us.

Minister. Lord, have mercy

upon us.

Ur Father, which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven, Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil : Amen.

Minister, O Lord, save thy fervant, and thy handmaid;

Answer. Who put their trust

in thee.

Minister. O Lord, send them help from thy holy place.

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Minister. Be unto them tower of strength,

Answer. From the face their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our come unto thee.

Minister.

God of Abraham, God of Ifaac, God of Jacob, blefs these thy servants; and sow the feed of eternal life in their hearts; that whatfoever in thy holy word they shall profitably learn, they may in deed fulfil the fame. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou diditfend thy bleffing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy bleffing upon these thy servants; that they obeying thy will, and alway being in fafety under thy protection, may abide in thy love unto their lives end, through Jefus Chrilt our Lord. Amen.

1 This prayer next following hall be omitted, where the avoman is past child-bearing.

Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; we befeech thee affift with thy bleffing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may fee their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen

God, who by thy mighty power hast made alt things

things of nothing, who also (after other things fet in order) didft appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didit teach that it should never be lawful to put afunder those, whom thou by matrimony hadft made one: O God, who hast confecrated the state of matrimony to fuch an excellent mystery, that in it is fignified and reprefented the spiritual marriage and unity betwixt Christ and his church; look mercifully upon these thy servants; that both this man may love his wife according to thy word (as Christ did love his spouse the church, who gave himself for it, loving and cherishing it. even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

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first parents, Adam and Eve, on you the riches of his grace; fanctify and bless you, that ye may please him both in body and foul, and live together in v. 25. holy love unto your lives end. Amen.

of man and wife, the minifter (ball read as followeth:

A Ll ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy scripture doth fay, as touching the duty of husbands towards their wives, and wives towards their

husbands:

Saint Paul, in his epiftle to the Ephesians, the fifth chapter, doth give this commandment to all married men; Hufbands, love your wives, even as Christ also loved the church, and gave him felf for it, that he might fanctify and cleanle it with the washing of water, by the word; that he might pre-fent it to himself a glorious church, not having fpot or wrinkle, or any fuch thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. Then shall the priest say, For this cause shall a man Lmighty God, who at the his father and mother, beginning did create our shall be joined unto his For this cause shall a man leave shall be joined unto his wife, and they two shall be one flesh. and did sanctify and join them This is a great mystery; but I together in marriage; pour up. speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife, even as himfelf. Epb.

Likewise the same saint Paul, writing to the Coloffians, speak-After which, if there be no eth thus to all men that are fermon declaring the duties married: Husbands, love your

upon earth : thy faving health Answer. And evermore deamong all nations.

Let the people praise thee, O God: yea, let all the people tower of strength,

praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteoufly, and govern the nations upon earth.

Let the people praise thee, O. God: let all the people

praise thee.

Then shall the earth bring forth her increase : and God. even our own God, fhall give us his bleffing.

God fhall blefs : and all the ends of the world shall fear him. Glory be to the Father, &c.

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The VISITATION of the SICK.

wives, and be not bitter against mit your selves, unto your own them, Col. iii. 19.

Hear also what faint Peter the apostle of Christ, who was unto them that are married: Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veffel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 S. Pet. iii.

Hitherto ye have heard the duty of the husband toward the wife. Now likewife, ye wives, hear and learn your duties toward your husbands, even as it is plainly fet forth in holy fcrip.

ture.

Saint Paul, in the aforenamed epistle to the Ephesians, teacheth you thus: Wives, fubmit your felves unto your own hufbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the faviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he faith, Let the wife fee that the reverence her husband. Epb. v. 22.

And in his epiftle to the Colossians, faint Paul giveth you this thort lellon: Wives, subhusbands, as it is fit in the

Lord. Col. iii. 18.

Saint Peter also doth instruct himself a married man, saith you very well, thus saying : Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives ; while they behold your chafte conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the fight of God of great price. For after this manner in the old time the hely women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. I S. Pet. iii, I.

> It is convenient that the new married persons sould receive the holy communion at the time of their marriage, at the first opportunity after

their marriage.

The order for the vilitation of the SICK

shall be given thereof to the minister of the parisb; who coming into the lick persons bouse, shall say,

Race be to this house, and to all that dwell in it.

5. When any person is sick, notice 5 When he cometh into the sick mans prefence, be fall fay, kneeling down,

> Emember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy peopic,

ple, whom thou hast redeemed my; and keep bim in perpetual with thy most precious blood, and be not angry with usfor ever. Christ our Lord. Amen.

Anfw. Spare us, good Lord. I Then the minister shall say,

Let us pray

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

name. Thy will be done in earth, As and seriousness to his repentit is in heaven. Give us this ance. That if it shall be thy day our daily bread. And for- good pleasure to restore bim forgive them that trespass a lead the residue of his life in to temptation; But deliver us else give him grace so to take from evil. Amen.

Minister. O Lord, save thy

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Answer. Which putteth trust in thee.

thy holy place,

Answer. And evermore migh-

tily defend bim.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked ap-

proach to hurt him.

Minister. Be unto him, O Lord, a ftrong tower,

enemy.

prayers;

Answer. come unto thee.

Minister. A 22 Oveil. mercy; give bim comfort and rect and amend in you whatfure confidence in thee; defend soever doth offend the eyes of

peace and fafety, through Jefus

Har us, almighty and most extend thy accustomed goodness to this thy servant, who is grieved with fickness. Sanctify, we befeech thee, this thy Ur Father, which art in fatherly correction to bim; heaven; Hallowed be thy that the fense of bis weakness Thy kingdom come. may add ftrength to his faith, give us our trespasses, As we to his former health, he may gainst us. And lead us not in- thy fear, and to thy glory : or thy visitation, that after this painful life ended, be may dwell with thee in life everlatting, bis through Jefus Chrift our Lord. Amen.

Minister. Send him help from I Then shall the minister exhort the fick person after this

form, or other like :

Early beloved, know this, that almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and lickness. Wherefore, whatfoever your fickness Answer. From the face of his is, know you certainly that it is Gods visitation. And for what Minister. O Lord, hear our cause soever this sickness is sent unto you; whether it be to try And let our cry your patience for the example of others, and that your faith may be found in the day of the Lord, look down from Lord, laudable, glorious, and heaven, behold, visit, and honourable, to the increase of relieve this thy fervant. Look glory and endless felicity; or upon bim with the eyes of thy else it be sent unto you to corhim from the danger of the ene- your heavenly Father; know

repent you of your fins, and visit us. And there should be bear your sickness pariently, no greater comfort to Christian trusting in Gods mercy for his dear Son Jesus Christs sake, and render unto him humble entry adversities, troubles, and thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very fick, then the curate may end bis exhortation in this place,

or elfe proceed:

The chastisement of the Lord: for (as saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and nor sons.

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleafure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy scripture for our comfort and instruction, that we should pafiently, and with thankfgiving, bear our heavenly Fathers correction, whenfoever by any manner of advertity it shall

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glory, before he was crucified. So truly our way to eternal joy is to fuffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness. which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your felf, and your estate, both toward God and man; fo that accusing and condemning your felf for your own faults, you may find mercy at our heavenly Fathers hand for Christs fake, and not be ac-cused and condemned in that fearful judgement. Therefore I shall rehearse to you the Ar ticles of our faith, that you may know whether you do believe as a Christian man should, or no.

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Here the minister shall rebearse the articles of the faith, saying thus:

Doft thou believe in God the Father almighty, Maker of heaven and earth?

And

And in Jefus Christ his only egotten Son our Lord? and that he was conceived by the 5 holy Ghoft; born of the virgin Mary; that he fuffered under Pontius Pilate; was crucified, dead, and buried; that he ? went down into hell, and also did rife again the third day; that he ascended into heaven. and litteth at the right hand of I God the Father almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And doft thou believe in the holy Ghost; the holy catholick church; the communion of faints; the remission of fins; the resurrection of the flesh; and everlasting life after

death?

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I The fick person shall answer, All this I stedfastly believe.

exharing him to forgive, from and of the Son, and of the holy the bottom of his heart, all per. Ghost. Amen. and if he bath offended any other, to ask them forgiveness; But men should often be put malice of the devil, or by

poral estates, whilft they are in health.

These words before rehearsed may be faid before the minister begin his prayer, as be iball see cause.

The minister should not omit earnestly to move such sick persons as are of ability, to

be liberal to the poor.

Here shall the fick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall ab-solve him (if he humbly and beartily desire it) after this fort:

Ur Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy for-Then shall the minister exa- give thee thine offinces: And mine whether he repent him by his authority committed to truly of his fins, and he in me, I absolve thee from all thy charity with all the world; fins, In the name of the Father

sons that have offended him, I And then the priest shall say

the collect following : Let us pray.

and where he bath done injury O Most merciful God, who or wrong to any man, that he o according to the multitude make amends to the utter- of thy mercies dost so put a-most of his power. And if he way the sins of those who tru-bath not before disposed of his ly repent, that thou rememgoods, let him then be admo- berest them no more; open nished to make his will, and thine eye of mercy upon this to declare his debts, what he thy servant, who most earnestoweth, and what is owing ly defireth pardon and forgiveunto him, for the better dif- ness Renew in bim, most lovcharging of his conscience, and ing Father, whatsoever hath the quietness of his executors, been decayed by the fraud and in remembrance to take order own carnal will and frailness for the settling of their tem-preserve and continue this fick member

The VISITATION of the SICK.

accept bis tears, affwage bis when my ftrength faileth me. pain, as shall feem to thee most For mine enemies speak expedient for him. And foraf- against me, and they that lay much as he putteth his full trust wait for my foul, take their only in thy mercy, impute not counsel together, saying: God unto bim bis former fins, but hath forfaken him; perfecute strengthen bim with thy blessed him, and take him for there Spirit; and when thou art pleaf- is none to deliver him. ed to take him hence, take him Go not far from me, O God: unto thy favour, through the my God, hafte thee to help me. merits of thy most dearly be- Let them be confounded and loved Son Jefus Christ our Lord. perish, that are against my Amen.

Then shall the minister say shame and dishonour, that feek this pfalm:

In, te, Domine, fperavi. Pf. lxxi. IN thee, O Lord, have I put abide alway: and will praise my trust; let me never be thee more and more. put to confusion: but rid me, and fave me.

whereunto I may alway refort: make mention of thy rightethou hast promised to help me, ouspess only. for thou art my house of defence, and my castle.

of the hand of the ungodly: thy wondrous works.
out of the hand of the un- Forlake me not, righteous and cruel man.

Through thee have I been holden up ever fince I was born: thou are he that took me out they that thou half done: O of my mothers womb; my God, who is like unto thee! praise thall alway be of thee.

I am become as it were a monster unto many : but my &c. fure trust is in thee.

fing of thy glory and honour blood haft redeemed us, fave all the day long.

member in the unity of the Cast me not away in the church; consider bis contrition, time of age: forsake me not

21

foul: let them be covered with to do me evil.

As for me, I will patiently

My mouth shall daily speak and deliver me in thy righteouf- of thy righteousness and falvatiness; incline thine ear unto me, on: for I know no end thereof.

I will go forth in the strength Be thou my strong hold, of the Lord God : and will

Thou, O God, hast taught me from my youth up until Deliver me, O my God, out now: therefore will I tell of

Forlake me not, O God, in mine old age, when I am God, gray-headed: until I have shew-For thou, O Lord God, gray-headed: until Thave inewart the thing that I long for: ed thy strength unto this genethou art my hope, even from ration, and thy power to all my youth. them that are yet for to come.

Thy righteouthers, O God, is very high, and great things are

Glory be to the Father, &c. As it was in the beginning,

9 Adding this: O let my mouth be filled O Saviour of the world, who with thy praise: that I may O by thy cross and precious

us, and help us, we humbly tations, where the fouls of beseech thee. O Lord.

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all them that put their trust in same thy Son our Lord Jesus him, to whom all things in hea- Christ, who liveth and reignven, in earth, and under the eth with thee and the holy earth, do bow and obey, be now Ghost ever, one God, world and evermore thy defence; and without end. Amen make thee know and feel that I A prayer for a fick person, their is none other name under when there appeareth but heaven given to man, in whom, fmall hope of recovery. and through whom thou mayest receive health and salva-Lord Jefus Christ. Amen

I And after that shall say, now and evermore. Amen

I A prayer for a lick child.

them that fleep in the Lord Then shall the minister say, Jesus, enjoy perpetual rest and He almighty Lord, who felicity. Grant this, O Lord, is a most strong tower to for thy mercies sake, in the

O Father of mercies, and God of all comfort, our cion, but only the name of our only help in time of need; we flee unto thee for fuccour in behalf of this thy fervant, here TNto Gods gracious mercy lying under thy hand in great and protection we commit weakness of body. Look grathee. The Lord bless thee, and ciously upon bim, O Lord; and keep thee. The Lord make his the more the outward man deface to shine upon thee, and be cayeth, strengthen him, we begracious unto thee. The Lord seech thee, so much the more lift up his countenance upon continually with thy grace and thee, and give thee peace both holy Spirit, in the inner man, Give him unfeigned repentance for all the errors of bis life patt. Almighty God and mer- and stedfast faith in thy Son ciful Father, to whom Jesus; that his sins may be done alone belong the issues of life away by thy mercy, and bis and death; look down from pardon sealed in heaven, beheaven, we humbly befeech fore be go hence, and be no thee, with the eyes of mercy more seen. We know, O Lord, upon this child, now lying up- that there is no word impossible on the bed of sickness: Visit with thee; and that if thou bim, O Lord, with thy salva- wilt, thou canst even yet raise tion; deliver bim in thy good bim up, and grant bim a longer appointed time from his bodily continuance amongst us. Yet pain, and fave his foul for thy forasmuch as in all appearance mercies sake. That if it shall the time of bis dissolution drawbe thy pleasure to prolong his eth near, so fit and prepare days here on earth, he may live him, we besech thee, against to thee, and be an instrument the hour of death, that after of thy glory, by ferving thee his departure hence in peace faithfully, and doing good in and in thy favour, his foul his generation; or else receive may be received into thine bin into those heavenly habi- everlatting kingdom, through

The COMMUNION of the SICK.

the merits and mediation of je- of Jefus Chrift thine only Son fus Christ thine only Son, our our Lord. Amen.

a sick person at the point of departure.

men made perfect, after they compassion upon this thy afy prisons; we humbly com- bitter things against bim, and was flain to take away the fins right understanding of bimfelt, may ferioufly apply our hearts everlasting, through the merits Christ our Lord. Amen.

Lord and Saviour. Amen. J. A prayer for persons troubsed I A commendatory prayer for in mind or in conscience.

Bleffed Lord, the Father of mercies, and the God Almighty God, with whom of all comforts, we befeech do live the spirits of just thee, look down in pity and are delivered from their earth- flicted fervant. Thou writest mend the foul of this thy fer-makest him to possess his for-vant, our dear brother, into thy mer iniquities; thy wrath lieth hands, as into the hands of a hard upon him, and his soul is faithful Creator, and most mer- full of trouble: But, O merciciful Saviour; most humbly ful God, who hast written thy beseching thee that it may be holy word for our learning, precious in thy sight. Wath that we through patience and it, we pray thee, in the blood comfort of thy holy scriptures of that immaculate Lamb that might have hope; give him a of the world; that whatfoever and of thy threats and promifes, defilements it may have con- that be may neither cast away tracted in the midit of this mi- bis confidence in thee, nor place ferable and naughty world, it any where but in thee. Give through the lust of the flesh, bim strength against all his or the wiles of Satan, being temptations, and heal all his dipurged and done away, it may stempers. Break not the bruisbe presented pure and without ed reed, nor quench the smokfoot before thee. And teach us ing flax. Shut not up thy tenwho survive, in this and other der mercies in displeasure; but like daily spectacles of morta- make him to hear of joy and lity, to see how frail and uncer- gladness, that the bones which tain our own condition is; and thou haft broken may rejoice. so to number our days, that we Deliver bim from fear of the enemy, and lift up the light of to that holy and heavenly wif thy countenance upon bim, and dom, whilst we live here, which give him peace, through the may in the end bring us to life merits and mediation of Jefus

The Communion of the SICK.

Orasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, aubensoever it shall please almighty God to call them, the curates shall ditigently

The COMMUNION of the SICK.

from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often to the often receiving of the boly communion of the body and blood of our Saviour Christ, when it shall be publickly administred in the church; that so doing they may, in case of sudden visitation, have the less cause to be disquirted for lack of the same. But if the sick person be not able to come to the church, and yet es desirous to receive the communion in his house; then be must give timely notice to the curate, signifying also bow many there are to communicate with him (which shall be or two at the least) and having a convenient place in the fick mans house, with all things necessary so prepared, that the curate may reverently minister, be ball there celebrate the boly communion, beginning with the collect, epiftle, and gofpel here following:

The Collect Lmighty, everliving God, thou dost love, and chastise eve- rebuked of him. For whom ry one whom thou dost receive; the Lord loveth, he chasteneth; we befeech thee to have mercy and scourgeth every son whom upon this thy servant visited with he receiveth. thine hand, and to grant that be may take his sickness patiently, and recover his bodily health (if it be thy gracious will land when- word, and believeth on him foever his foul shall depart from that sent me, hath everlasting the body, it may be without spot life, and shall not come into

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The epiftle. Hebr. xii. 5. AY ion, despise not thou Maker of mankind, who IVI the chaftning of the dost correct those whom Lord, nor faint when thou art

The gofpel. S. John v. 24. VErily, verily I fay unter presented unto thee, through condemnation; but is passed Jesus Christ our Lord. Amen. from death unto life.

I After which, the priest shall proceed according to the form before prescribed for the boly of Ye that do truly, &c.] communion, beginning at these words

It the time of the distribution of the holy sacrament, the priest shall first receive the communion himself, and after minister unto them that are appointed to communicate with the fick, and last of all to the lick person.

a man, either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christs body and blood, the curate wall instruct him, that if he do truly repent him of his fins and fledfastly believe that Jesus Christ hath suffered death earnestly remembering the benefits be bath thereby, and giving bim bearty thanks therefore, be doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although

BURIAL of the DEAD.

although he do not receive the Sacrament with his mouth, 3 When the fick person is visited, and receiveth the holy communion all at one time, then the priest, for more expedition, Shall cut off the form of the visitation at the plalm [In thee, O Lord, have I put my trust) and go straight to the communion.

In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the parish or neigh-bours can be gotten to communicate with the sick in their boules, for fear of the injection, upon special request of the diseased, the

minister may only communicate with him.

The order for the burial of the DEAD.

Here is to be noted, That the office ensuing is not to used for any that die unbaptized, or excommunicate, or have laid violent bands upon them selves.

I The priest and clerks meeting the corps at the entrance of the church yard, and going before it, either into the church, or to-

avards the grave, ball fay or fing,

Am the resurrection and the life saith the Lord: he that believeth in me, though he were dead, yet shall I held my tongue, and spake he live. And whosoever liveth, nothing: I kept silence, yea, and believeth in me, shall never die. S. John xi. 25, 26.

Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not an- long I have to live other. 70b xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleffed be the name of the Lord. 2 Tim.

vi. 7. 306 i. 21. I After they are come into the self in vain: he heapeth up church, shall be read one or riches, and cannot tell who both of these plains following : shall gather them. Dixi, Cuftodiam Pfalm xxxix.

my ways: that I offend not in thee. my tongue.

I will keep my mouth as it were with a bridle: while the ungedly is in my fight.

even from good words; but it was pain and grief to me.

My beart was hot within me, and while I was thus musing, the fire kindled and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days that I may be certified how how

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity

For man walketh in a vain shadow, and disquieteth himcannot tell who riches, and

And now, Lord, what is my Said, I will take heed to hope: truly my hope is even ALL TENDS Deliver

offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was

thy doing.

Take thy plague away from me: I am even confumed by means of thy heavy hand.

When thou with rebukes doft chalten man for fin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord and with thine ears confider my calling: hold not thy peace

at my tears.

For I am a stranger with thee: and a fojourner, as all

my fathers were.

O spare me a little, that I may recover my firength : before I go hence, and be no more feen.

Glory be to the Father, &.

As it was in the, &c.

Domine, refugium. Psalm xc. Ord, thou hait been refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou fayest, Come again, ye children of men.

For a thousand years in thy fight are but as yesterday: seeing that is past as a watch in the night.

As foon as thou scatterest them, they are even as a fleep: and fade away fuddenly like the grais.

Deliver me from all mine In the morning it is green, offences: and make me not a and groweth up: but in the evening it is cut down, dried up, and withered.

> For we confume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou haft fet our mideeds before thee: and our fecret fins in the light of thy countenance.

For when thou are angry. all our days are gone: we bring our years to an end, as it were

a tale that is told.

The days of our age are threefcore years and ten; and though men be fo ftrong, that they come to fourfcore years # yet is their strength then but labour and forrow; fo foon palleth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, fo is

thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord. at the last : and be gracious

unto thy fervants.

O fatisfy us with thy mercy, and that foon: fo shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou half plagued us; and for the years wherein we have suffered adversity.

Shew thy fervants thy work : and their children thy glory.

And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, &c.

As it was in the, &c.

5 Then

taken out of the fifteenth chapter of the former epiffle of faint Paul to the Corinthians.

TOW is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resur-rection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyalso himself be subject unto him dead: it is sown in corruption; that put all things under him, it is raised in incorruption: it is

I then shall follow the lesson it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteoufness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou fowest is not quickened, except it die. And that which thou fowest, thou fowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every feed his own body. All flesh is not the same field; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the ed, is death: for he hath put glory of the celestial is one, and all things under his feet. But the glory of the terrestrial is when he faith all things are put another. There is one glory of under him, it is manifest that the sun, and another glory of he is excepted which did put the moon, and another glory of all things under him. And the stars; for one star differeth when all things shall be subdu- from another star in glory. So ed unto him, then shall the Son also is the resurrection of the that God may be all in all. Else sown in dishonour; it is raised what shall they do which are in glory: it is sown in weakness; baptized for the dead, if the it is raised in power: it is sown dead rife not at all? why are a natural body; it is raised a they then babtized for the dead? spiritual body. There is a na-and why stand we in jecpardy tural body, and there is a spi-every hour? I protest by your ritual body. And so it is written, rejoicing, which I have in The first man Adam was made Christ Jesus our Lord, I die a living soul, the last Adam daily. If after the manner of was made a quickening Spirit. men I have fought with beafts Howbeit, that was not first at Ephesus, what advantageth which is spiritual; but that

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which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: Man that is both of the man, hath but a shortheaven. As is the earthy, such time to live, and is full of mi-are they that are earthy: and sery: He cometh up, and is cutas is the heavenly, such are down like a flower; he fleeth-they also that are heavenly, as it were a shadow, and never they also that are And as we have born the image continueth in one thay. of the earthy, we shall also bear In the midst of life we are in the image of the heavenly. Now this I say, brethren, that flesh for succour, but of thee, O and blood cannot inherit the Lord, who for our sins are kingdom of God; neither doth corruption inherit incorrupti-on Behold I shew you a mywe shall all be changed, in a moment, in the twinkling of an pains of eternal death! eye, at the last trump (for the trumpet shall found) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on thee. immortality, then shall be I Then while the earth shall be brought to pass the saying that cast upon the body by some is written, Death is swallowed standing by, the priest shall. up in victory. O death, where is thy sting? O grave where is thy victory? The sting of God which giveth us the vic-

priest shall say, or the priest and clerks (ball fing,

death: of whom may we feek

justly displeased?

Yet, O Lord God most holy-O Lord most mighty, O holy ftery. We shall not all sleep, but and most merciful Saviour, deliver us not into the bitter

Thou knowest, Lord, the fecrets of our hearts; thut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour; thou most worthy Judge eternal, suffor us not at our last hour for any pains of death to fall from

standing by, the priest shall

Jay, Orasmuch as it hath pleased almighty God of his great death is fin, and the strength of mercy to take unto himself, the lin is the law. But thanks be to foul of our dear brother here departed, we therefore commit bis tory, through our Lord Jesus body to the ground, earth to Christ. Therefore my beloved earth, ashes to ashes, dust fo brethren, be ye stedsalt, un-dust, in sure and certain hope of moveable, always abounding in the resurrection to eternal life, the work of the Lord, foras- through our Lord Jesus Christ, much as ye know that your la- who thall change our vile body bour is not in vain in the Lord. that it may be like unto his glori-When they come to the grave, us body, according to the migh-while the corps is made ready ty working, whereby he is able to be laid into the earth, the to subdue an things to himself.

Then shall be faid or fung, A faying unto me, Write; From everlatting glory, through Jefus henceforth bleffed are the dead Christ our Lord. Amen. which die in the Lord: even fo faith the Spirit; for they rest from their labours. Rev. XIV. 13.

Then the priest shall say, Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

UR Father, which art in heaven; Hallowed be thy Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

shortly to accomplish the num- deemer. Amen. ber of thine elect, and to haften The grace of our Lord Jethy kingdom; that we, with all fus Christ, and the love those that are departed in the of God, and the fellowship of true faith of thy holy name, the holy Ghost, be with us all may have our perfect confum- evermore. Amen.

mation and blifs, both in body Heard a voice from heaven, and foul, in thy eternal and

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The collect.

Mercital God, the of our Lord Jesus Christ, Merciful God, the Father who is the refurrection and the life; in whom whosoever be-lieveth, shall live, though he die; and whofoever liveth, and believeth in him, shall not die eternally; who also hath taught us by his holy apostle faint Paul, not to be forry, as men without hope, for them that fleep in him; we meekly befeech thee, O Father, to raise us from the death of fin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth; A Lmighty God, with whom rection in the last day, we may A do live the spirits of them be found acceptable in thy and with whom the fouls of the which thy well-beloved Son faithful, after they are deliver-shall then pronounce to all ed from the burden of the flesh, that love and fear thee, saying, are in joy and felicity; we give Come, ye bleffed children of thee hearty thanks, for that it my Father, receive the kinghath pleased thee to deliver dom prepared for you from the this our brother out of the mibeginning of the world. Grant series of this sinful world; bethis, we beseech thee, O merseeching thee that it may please ciful Father, through Jesus thee, of thy gracious goodness, Christ our Mediator and Research

This either out of list year that this deal of the more all ton across with they came to a contract and experience of the total and The thanksgiving of women after Child-birth, commonly called, The churching of women.

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The woman at the usual time after her delivery shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the ordinary (hall direct: And then the priest shall say unto her,

Orasmuch as it hath please troubled: I said in my haste, ed almighty God of his All men are liars. goodness to give you safe deliverance, and hath preserv- to the Lord: for all the benefits. ed you in the great danger of that he hath done unto me? child-birth, you shall therefore I will receive the cup of give hearty thanks unto God, and fay,

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(5 Then shall the priest say the

cxvi. pfalm)
Dilexi, queniam.

Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The fnares of death compassed me round about : and the pains of hell gat hold upon me. lost that build it.

name of the Lord: O Lord, I in vain. befeech thee, deliver my foul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy reff, O my foul: for the Lord

hath rewarded thee. And why? thou hast deli-

vered my foul from death : mine eyes from tears, and my teet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was fore

What reward shall I give un-

I will receive the cup of salvation: and call upon the name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lords house, even in the midit of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &

As it was in the, &c.

9 Or pfalm cxxvii. Nisi Dominus.

Xcept the Lord build the house: their labour is but

I found trouble and heavi- Except the Lord keep the ness, and I called upon the city: the watchman waketh but

It is but loft labour that ye hafte to rife up early, and fo late take reft, and ear the bread of carefulness: for so he giveth. his beloved freep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even fo are: the young children.

Happy is that man that hath: his quiver full of them : they shall not be ashamed when they

speak with their enemics in the gate. Glory be to the Father, &c.

As it was in the, co.

Then the priest shall say, Let us pray.

Lord, have mercy upon us. Christ, bave mercy upon us.

Our Father, which are in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen Minister. O Lord, fave this Jesus Christ our Lord, Amen.

woman thy fervant.

trutt in thee

Minister. Be thou to her a ftrong tower,

Answer. From the face of her enemy

Minister. Lord, hear our prayer.

Anfaver And let our cry

come unto thee.

Minister Let us pray. Other humble thanks, for that thou halt vouchfafed to deliver this woman the fervant from the great pain and peril of child-birth. Grant, we befeech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life p esent, and also may be partaker of everlasting glory in the life to come, through

Answer. Who putteth her 5 The woman that cometh to give ber thanks, must offer accustomed offerings; and it there be a communion, it is convenient that she receive the boly communion.

A Commination, or denouncing of Gods anger and judgements against sinners, with certain prayers to be used on the first day of Lent, and at other times, as the ordinary shall appoint.

priest shall in the reading. peru or pulpit say,

Rethren, in the primitive church there was a godly discipline, that at the beginning of Lent fuch Persons as stood convicted of notorious fin, were put to open penance, and punished in this world, that there fouls might be faved in the day of the Lord; and that ofraid to offend.

After morring prayer, the Instead whereof (until the htany ended according to said discipline may be restored the accustomed manner, the again, which is much to be withed) it is thought good, that at this time, in the presence of you all, shoud be read the general fentences of Gods curling against impenitent sinners, gathered out of the feven and twentieth chapter of Deuteronomy, and other places of scripture; and that ye mould anfwer to every fentence, Amen: To the intent, that being admothers, admonified by their ex-nished of the great indignation ample, might be the more a of God against sinners, ye may the rather be moved to earnest Minister. Cursed are the unand true repentance, and may merciful, fornicators, and adulgerous days; fleeing from such vices, for which ye affirm with your own mouths, the curse of God to be due.

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Urled is the man that I maketh any carved or molten image, to worship it. Deut. XXVII. 15

And the People shall answer and say. Amen.

Minister. Cursed is he that curseth his father and mother. ver. 16.

Answer. Amen.

Minister. Cursed is he that God with all contrition removeth his neighbours landmark. ver. 17.

Answer. Amen.

maketh the blind to go out of bring forth worthy fruits of pehis way. ver. 18.

Answer. Amen.

perverteth the judgement of the not forth good fruit is hewn ftranger, the fatherless, and wi- down, and cast into the fire. It dow. ver. 19.

Answer. Amen.

finiteth his neighbour fecretly. ver. 24

Answer. Amen.

lieth with his neighbours wite. Lev. XX. 10.

Answer. Amen.

taketh reward to flay the innocent. Deut. XXVII. 25.

Answer. A men.

Minister. Cursed is he that putteth his trust in man, and but he will burn the chaff with Lord. Fer. xvii. 5.

Answer, Amen.

walk more warily in these dan- terers, coverous persons, idolaters, flanderers, drunkards, and extortioners. S. Matth. XXV. 41. Cor. Vi. 9, 10.

Answer, Amen.

Minister. Now feeing that all they are accurfed (as the prophet David beareth witness) who do err and go aftray from the commandments of God, let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord meekness of heart; bewailing and lamenting our finful life acknowledging and confessing Minister. Curfed is he that our offences, and seeking to nance! For now is the ax put unto the root of the trees; fo Minister. Cursed is he that that every tree that bringeth is a fearful thing to fall into the hands of the living God: he Minister. Cursed is he that shall pour down rain upon the linners, fnares, fire and brimitone, ftorm and tempest; this shall be their portion to drink. Minister. Cursed is he that For lo, the Lord is come our of his place, to visit the wicked ness of such as dwell upon the Answer. Amen. earth. But who may abide the Minister. Cursed is he that day of his coming? who shall be able to endure when he appeareth? His fan is in his hand and he will purge his floor, and gather his wheat into the barn, taketh man for his defence, unquenchable fire. The day of and in his heart goeth from the the Lord cometh as a thief in the night; and when men thath fay, Peace, and all things are 16

fase, then shall sudden destru- with a perfect and true heart we clion come upon them, as for-return unto him. For though row cometh upon a wowan tra- our fins be as red as searlet, vailing with child, and they they shall be made white as shall not escape. Then shall snow: and though they be like appear the wrath of God in the purple, yet they shall be made day of vengeance, which obsti-nate sinners, through the stub-the Lord) from all your wickbornness of their heart, have edness, and your sin shall not heaped unto themselves, which be your destruction. Cast away despised the goodness, patience, from you all your ungodliness and long-sufferance of God, that ye have done; make you when he called them continue new hearts, and a new spirit: ally to repentance. Then shall wherefore will ye die, O ye they call upon me (saith the house of Israel, seeing that I Lord) but I will not hear; they have no pleasure in the death shall seek me early, but they of him that dieth, saith the shall not find me; and that be-Lord God? Turn ye then, and cause they hated knowledge, ye shall live. Although we and received not the sear of the have sinned, yet have we an Lord, but abhorred my coun- advocate with the Father, Jefel, and despised my correction. sus Christ the righteous, and Then shall it be too late to he is the propitiation for our knock, when the door shall be sins. For he was wounded for thut; and too late to cry for our offences, and smitten for mercy, when it is the time of our wickedness. Let us therejustice. O terrible voice of fore return unto him, who is most just judgement, which the merciful receiver of all true shall be pronounced upon them, penitent sinners; assuring our when it shall be said unto them, selves that he is ready to re-Go ye cursed into the fire ever-ceive us, and most willing to lasting, which is prepared for pardon us, if we come unto the devil and his angels. There- him with faithful repentance; fore, brethren, take we heed if we will submit our selves unberime, while the day of falva- to him, and from henceforth tion lasteth, for the night com- walk in his ways; if we will eth, when none can work : take his easy yoke, and light but let us while we have the burden upon us, to follow him light, believe in the light, and in lowliness, patience, and chawalk as children of the light, rity, and be ordered by the go-that we be not cast into utter vernance of his holy Spirit; darkness, where is weeping seeking always his glory, and and gnashing of teeth. Let us serving him duly in our vocanot abuse the goodness of God, tion with thanksgiving. This who calleth us mercifully to if we do, Christ will deliver us amendment, and of his end- from the curse of the law, and dess pity promiseth us forgive- from the extreme malediction ness of that which is past, if which shall light upon them

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that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

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Then shall they all kneel upon their knees, and the priest and clerks kneeling (in the place where they are accustomed to say the litany) shall say this psalm:

Miserere mei, Deus. Psalm li.

HAve mercy upon me, O
God, after thy great
goodness: according to the multitule of thy mercies do away
mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my fin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou are judged.

Behold, I was shapen in wickedness: and in sin hath my mo-

ther conceived me.

But lo, thou requireft truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken,

may rejoice.

Turn thy face from my fins: and put out all my misdeeds. Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me

with thy free Spirit.

Then shall I reach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall

shew thy praise.

For thou defireft no facrifice, else would I give it thee: but thou delightest not in burnt-of-ferings.

The facrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt

thou not despise.

O be favourable and gracious unto Sion: build thou the walls

of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son and to the holy

Ghoft;

Anfav. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Christ, have mercy upon us. Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy name.

name. Thy kingdom come, of our fins. Thy property is The will be done in earth, As always to have mercy; to thee it is in heaven. Give us this only it appertaineth to forgive day our daily bread. And for- lins. Spare us therefore, good give us our trespasses, As we Lord, spare thy people, whom forgive them that trespass a thou hast redeemed; enter not gainst us. And lead us not in-to temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy

fervants :

Answer. That put their trust in thee.

Minister. Send unto them help from above;

Anfaver. And evermore migh-

tily defend them.

Minister. Help us, O God our

Saviour;

Answer. And for the glory of thy name deliver us; be merciful to us finners for thy names fake.

Minister O Lord, hear our

prayer +

And let our cry An wer. come unto thee:

Minister. Let us pray.

mercifully hear our praythat they whose conscience by fin are accused, by thy merciful pardon may be absolved, men.

Most mighty God, and hatest nothing that thou hast Lord. Amen. made, who wouldest not the death of a finner, but that he should rather turn from his fin and be faved; Mercifully fored and wearied with the burden for eyermore. Amen.

into judgement with thy fer-vants, who are vile earth, and miserable finners; but so turn thine anger from us, who meek. ly acknowledge our vileness, and truly repent us of our faults; and so make hast to help us in this world, that we may ever live with thee in the world to come, through Jefus Christ our Lord. Amen.

Then shall the people say this that followeth, after the mi-

nister:

Urn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of Lord, we befeech thee great pity. Thou sparest, when we deferve punishment, And ers, and spare all those who in thy wrath thinkest upon confes their sins unto thee; mercy. Spare thy people, good Lord, fpare them, And let not thine heritage be brought to confusion. Hear us, O Lord through Christ our Lord. A. for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merciful Father, who hast merits and mediation of thy compassion upon all men, and blessed Son Jesus Christ our.

9 Then the minister alone shall

Say:

He Lord bless us, and keep us; the Lord lift up the give us our trespasses; receive light of his countenance upon and comfort us, who are griev- us, and give us peace now and

PSALTER or PSALMS

O F

DAVID,

Pointed as they are to be fung or faid in churches.

Morning Prayer.

Pfal i. Reatus vir, qui non abiit.

LESSED is the man that bath not walked in the counsel of the ungodly, nor stood in the way of sinners: and bath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law will be exercise himself day and hight.

3. And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish. Psalm ii. Quare fremuerunt gentes?

Why do the heathen so furiously rage together:

The first Day.

and why do the people imagine

a vain thing?
2. The kings of the earth fland up, and the rulers take

counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds afunder: and cast away their cords from us.

4. He that dwelleth in heaven, shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex. them in his fore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath faid unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

of Thou shalt bruise them with a rod of iron: and break them in pieces like a potters westel.

10 Be wife now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear,

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and rejoice unto him with reverence.

angry, and so ye perish from I call upon the Lord, he will the right way: if his wrath be hear me. kindled (yea but a little) bleff. 4 Stand in awe, and fin not: ed are all they that put their commune with your own heart, trust in him.

Pfalm iii. Domine, quid mul-

tiplicati ?

Ord, how are they increased that trouble me: many are they that rife against me.

2 Many one there be that fay of my foul: There is no help

for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard

me out of his holy hill. 5 I laid me down and flept. and rose up again : for the Lord

fustained me. 6 I will not be afraid for ten thousands of the people: that have fet themselves against me

round about. 7 Up, Lord, and help me, O my God : for thou fmitelt all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bletling is

upon thy people.

Pfalm iv. Cum invocarem.

TEar me, when I call, O God of my righteouf-ness: thou hast fet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye fons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and feek after leafing?

3 Know this also, that the Lord hath chosen to himself 12 Kiss the Son, left he be the man that is godly: when

and in your chamber, and be still.

5 Offer the facrifice of righteousness: and put your truit in the Lord.

6 There be many that fay : Who will shew us any good?

Lord, lift thou up : the light of thy countenance upon us.

8 Thou haft put gladness in my heart: fince the time that their corn, and wine, and oil increased.

o I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in fafety.

Pfalm v. Verba mea auribus. Onder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou arr the God that haft no pleafure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not frand in thy fight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that fpeak leasing : the Lord will abhor both the blood-thirfty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy; and in

thy

The PSALMS. The i day. thy fear will I worship toward and water my couch with my tears.

thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

o For there is no faithfulness in his mouth: their inward parts

are very wickedness,

10 There throat is an open fepulchre: they flatter with

their tongue.

II Destroy thou them. God; ler them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoice: they shall ever be giving of thanks, because thou defendent them; they that love thy name, shall

be joyful in thee,

13 For thou, Lord, wilt give thy bleffing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer. Pla, vi. Domine, ne in furore.

Lord, rebuke me not in thine indignation: neither chaften me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My foul also is fore troubled: but, Lord, how long wilt

thou punish me?

4 Turn thee, O Lord, and deliver my foul : O fave me for thy mercies fake.

s For in death no man remembereth thee; and who will give thee thanks in the pit?

6 Iam weary of my groning; every night wash I my bed : lift up thy self again.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

S Away from me, that work vanity: for the Lord hath heard the voice of my weeping.

o The Lord hath heard my petition: the Lord will receive

my prayer.

10 All mine enemies shall be confounded, and fore vexed: they shall be turned back, and put to shame fuddenly.

Pfalm vii. Domine, Deus meus. Lord my God, in thee have I put my trust: fave me from all them that perfecute me, and deliver me :

2 Left he devour my foul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any fuch thing: or if there be any wickedness in my

hands; 4 If I have rewarded evil unto him that dealt friendly with me : (yea I have delivered him that without any cause is mine enemy)

Then let mine enemy persecute my soul, and take me : yealet him tread my life down upon the earth, and lay mine, honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy felf, because of the indignation of mine enemies: arise up for me in the judgement that thou hast commanded.

7 And fo shall the congregation of the people come about thee: for their lakes therefore

S The

8 The Lord shall judge the people; give lentence with me. O Lord: according to my righteouthers, and according to the innocency that is in me.

O let the wickedness of the odly come to an end : but

guide thou the just

to For the righteous God

who preserveth them that are true of heart.

12 God is a righteous judge, ftrong, and patient: and God is

provoked every day.
13 If a man will not turn, he will whet his fword: he hath bent his bow, and made it ready.

14 He hath prepared him the instruments of death: he ordaineth his arrows against

the perfecutors.

15 Behold he travaileth with mischief: he hath conceived forrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own

pate.

18 I will give thanks unto the Lord, according to his righteoutness: and I will praise the name of the Lord most High. Plalm vili. Domine, Dominus

noster. Lord our Governor, how excellent is thy name in all the world: thou that haft fet thy glory above the heavens!

Out of the mouth of very babes and fucklings haft thou

LMS. The if day: ordained strength, because of thine enemies: that thou mighteft still the enemy and the avenger.

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3 For I will consider thy heavens, even the works of thy fin-gers the moon and the stars which thou halt ordained.

4 What is man, that thou art tricth the very hearts and reins. mindful of him: and the fon o mindful of him: and the fon of

5 Thou madest him lower than the angels: to crown him

with glory and worship.
6 Thou makest him to have dominion of the works of the hands: and thou hast put all things in subjection under his feet;

All theep and oxen: yea-

and the beafts of the field;

8 The fowls of the air, and the fishes of the sea; and whatfoever walketh through the paths of the feas.

9 O Lord our Governor. how excellent is thy name in

all the world!

Morning Prayer. Pfalm ix. Confitebor tibi.

Will give thanks unto thec O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my fongs will I make of thy name, O thou most Highest.

2 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hait maintained my right, and my cause: thou art fet in the throne, that judgcit right.

5 Thou haft rebuked the heathen, and destroyed the un-

godly:

THE PSALMS The it day godly: thou hast put out their name for ever and ever. 6 O thou enemy, destructions abiding of the meek shall not are come to a perpetual end: perish for ever. even as the cities which thou

is perilhed with them. 7 But the Lord shall endure for ever: he hath also prepared

haft deftroyed; their memorial

his feat for judgement.

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8 For he shall judge the world in rightcousness: and minister true judgement unto the people.

o The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

to And they that know thy name, will put their trust in thee: for thou, Lord, halt ne-ver failed them that feek thee.

II O praise the Lord which dwelleth in Sion: shew the

people of his doings.

12 For when he maketh inquifition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; confider the trouble which I fuffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praries within the ports of the daughter of Sion: I will re-

joice in thy falvation.

15 The heathen are funk down in the pit that they made: privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his

own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy

fight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Pfalm x. Ut quid, Domine ? 7Hy standest thouse far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have ima-

gined.

3 For the ungodly hath made boast of his own hearts defire; and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

s His ways are alway gricvous: thy judgements are far above out of his fight, and therefore defieth he all his enemies.

6 For he hath said in heart, Tush, I shall never be cast down: there shall no harm

happen unto me.

7 His mouth is full of curfing, deceit, and fraud : under in the fame net which they hid his tongue is ungodfiness and vanity.

8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent, his eyes are fet against the poor.

o For he lieth waiting fecretly, even as a lion lurketh he in

poor.

to He doth ravish the poor: when he getteth him into his

11 He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath faid in his heart, Tuth, God hath forgotten: he hideth away his face, and he

will never see it.

13 Arife, O Lord God, and lift up thine hand : forget not

the poor.

14 Wherefore should the wicked blaspheme God; while he doth fay in his heart, thou God careft not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness

and wreng.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of away his ungodliness, and thou

shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the defire of the poor : thou pre-parest their heart, and thine and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more

exalted against them.

Pfalm xi. In Domino confido. N the Lord put I my trust : how fay ye then to my foul that the should flee as a bird unto the hill?

The ii. day. 2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

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For the foundations will be cait down: and what hath the

righteous done?

4 The Lord is in his holy temple; the Lords feat is in heaven.

His eyes confider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighterh in wickedness, doth his foul abhor.

7 Upon the ungodly he shall rain shares, fire and brimstone, ftorm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing

that is just.

Evening Prayer. Pfalm xii. Salvum me fae.

Elp me, Lord, for there is not one godly man left: the ungodly and malicious: take for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diffemble in their double heart.

2 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things,

4 Which have faid, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles fake of the needy: and because of the deep lighing of the poor,

6 I will up, faith the Lord :

and

The PSALMS. The iti, day. The ii. day. ind will help every one from any that would understand and him that swelleth against him, seek after God.

and will fet him at rest.

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7 The words of the Lord are pure words : even as the filver which from the earth is tried, and purified feven times in the fire.

S Thou shalt keep them, Q Lord : thou shalt preserve him from this generation for ever.

o The ungodly walk on every fide: when they are exalt-ed, the children of men are put to rebuke.

Pfalm xiii, Ufque quo, Domine? T TOw long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

z How long shall I seek counfel in my foul, and be so vexed in my heart: how long shall mine enemies triumph over me?

Confider and hear me, O Lord my God: lighten my eyes, that I fleep not in death.

4 Left mine enemy fay, have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my truft is in thy mercy: and my heart is joy-

ful in thy falvation.

6 I will fing of the Lord, because he hath dealt so lovingly with me: yea I will praise the name of the Lord most Highest

Psalm xiv. Dixit insipiens.

He fool hath said in his heart: There is no God.

They are corrupt, and be-

come abominable in their doings: there is none that doeth shall rest upon thy holy hill? good, no not one.

3 The Lord looked down from heaven upon the children of men: to fee if there were

4 But they are all gone out of the way, they are altogether become abominable: there is none that deeth good, no not one.

Their throat is an open sepulchre, with their tongues have they deceived: the poifon of afps is under their lips.

6 Their mouth is full of curl ing and bitterness: their feet

are swift to shed blood.

Destruction and unhappinels is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all fuch workers of mischief : eating up my people as it were bread, and

call not upon the Lord?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his truft in the Lord.

II Who shall give salvation unto Ifrael out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer. Pfalm xv. Domine, quis habitabit?

ORD, who shall dwell in thy tabernacle: or who

2 Even he that leadeth an uncorrupt life; and doeth the thing which is right, and speak eth the truth from his heart.

not flandered his neighbour,

He that fetteth not by himself, but is lowly in his own eyes: and maketh much of fee corruption. them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not a though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things

shall never fall.

Pfal. xvi. Conferva me. Domine. DReferve me, O God : for in I thee have I put my trust.

2 O my feul, thou hast faid unto the Lord: Thou art my God, my goods are nothing un-

upon fuch as excel in virtue.

another god: shall have great offend. trouble.

blood will I not offer: neither thy lips: I have kept me from make mention of their names the ways of the destroyer. within my lips.

portion of mine inheritance; flip not. and of my cup : thou fhalt maintain my lot.

in a fair ground : yea, I have a hearken unto my words. goodly heritage.

S I will thank the Lord for ing kindness, thou that are the giving me warning: my reins saviour of them which put also chaften me in the night- their trust in thee from such icaion.

8 Keep me as the apple of o I have fet God always before me : for he is on my pight an eye : hide me under the fhahand, therefore I shall not fall. dow of thy wings.

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leave my foul in hell : neither that thou fuffer thy holy One to

12 Thou shalt shew me the ath of life; in thy presence is the fulness of joy; and at thy right hand there is pleasure for evermore.

Pfalm xvii. Exaudi, Domine. HEar the right, O Lord, confider my complaint; and hearken unto my prayer, that goeth not out of feigned

2 Let my sentence come forth from thy presence: and let thine eyes look upon the

thing that is equal.

3 Thou hast proved, and vifited mine heart in the night-3 All my delight is upon the scason; thou hast tried me, saints that are in the earth; and and shalt find no wickedness in me: for I am utterly pur-4 But they that run after posed that my mouth shall not

4 Because of mens works that Their drink-offerings of are done against the words of

5 O hold thou up my goings 6 The Lord himfelf is the in thy paths: that my footfteps

6 I have called upon thee, O God, for thou fhair hear me: The lot is fallen unto me incline thine ear to me, and

> 7 Shew thy marvellous lovas relift thy right hand.

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9 From the ungodly that trouble me : mine enemies compils me round about to take away my foul.

to They are inclosed in their own fat : and their mouth freak

eth proud things.

11 They lie waiting in our way on every fide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in

fecret places.

13 Up, Lord, disappoint him, and cast him down deliver my foul from the ungodly, which is a fword of thine.

14 From the men of thy hand, O Lord, from the men, I fay, and from the evil world which have their portion in this life, whose bellies thou fillest with thy hid treasure

15 They have children at their defire: and leave the rest of their substance for their

babes.

16 But as for me, I will behold thy presence in righteousnets : and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer,

Pfal. xvin. Diligam te, Domine. will love thee, O Lord, my firength; the Lord is my ftony rock, and my defence: my laviour, my God, and my might, in whom I will truft my buckler, the horn also of my falvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : fo shall I be fafe from mine ene-

palled me: and the overflow-pleafure.

ings of ungodliness made me afraid.

4 The pains of hell came about me: the mares of death overtook me.

5 in my trouble I will call upon the Lord : and complain

6 So shall he hear my voice our of his holy temple: and my complaint shall come before him; it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations alfo of the hills shook. were removed, because he was wroth.

8 There went a Imoke out in his prefence : and a confuming fire out of his mouth, fo that coals were kindled at it.

o He bowed the heavens also. and came down: and it was

dark under his feet.

10 He rode upon the Cherubims, and did fly : he came flying upon the wings of the wind.

II He made darkness his fecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Higheit gave his thunder : hail-ftones, and coals of fire.

14 He fent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were feen, and the foundations of the round world were discovered at chiding, O Lord at the The forrows of death com- blafting of the breath of thy dif-

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16 He shall fend down from on high to fetch me; and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me; for they are too mighty for me.

18 They prevented me in the day of my trouble: but the

Lord was my upholder.

19 He brought me forth alfo into a place of liberty; he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompence me.

21 Because I have kept the ways of the Lord : and have net forfaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine

own wickedness;

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-fight.

25 With the holy thou shalt be holy; and with a perfect man thou shalt be perfect.

26 With the clean thou shalt

be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in advertity: and shalt bring down the high looks of the proud.

28 Thou also thalt light my sandle: the Lord my God shall make my darkness to be light.

29 For in thee I shall difcomfit an holt of men: and

with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength

except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and fetteth me up on

high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou half given me the defence of thy falvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36. Thou shalt make room enough under me for to go: that my footsteps shall not

flide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand:

but fall under my feet.

30 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou haft made enemies also to turn their backs upon me: and I shall destroy

them that hate me.

41 They fall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them,

as the dust before the wind: I heard among them.

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from the strivings of the peo- 5 In them hath he fet a taple : and thou shalt make me bernacle for the sun: which comthe head of the heathen.

me, they shall obey me : but termost part of the heaven, and the strange children shall dis- runneth about unto the end of femble with me.

46 The strange children shall hid from the heat thereof. fail: and be afraid out of their

prifons.

bleffed be my ftrong helper: Lord is fure, and giveth wifand praised be the God of my dom unto the simple. falvation.

that I be avenged: and fubdu- heart: the commandment of

eth the people unto me.

10 It is he that delivereth light unto the eyes. and ferreth me up above mine clean, and endureth for ever: adversaries: thou shalt rid me the judgements of the Lord are from the wicked man.

so For this cause will I give thanks unto thee, O Lord, they than gold, yea, than much

praises unto thy name.

51 Great prosperity giveth he unto his king: and sheweth servant taught: and in keeping loving kindness unto David his of them there is great reward. anointed, and unto his feed for evermore.

Morning Prayer. Pfalm xix. Coeli enarrant.

firmament sheweth his handy- cent from the great offence. work.

3 There is neither speech nor in thy fight,

will cast them out as the clay 4 Their sound is gone out into all lands: and their words

43 Thou shalt deliver me into the ends of the world.

eth forth as a bridegroom out 44 A people whom I have of his chamber, and rejoiceth not known: shall serve me. as a giant to run his course.

45 As foon as they hear of 6 It goeth forth from the utit again : and there is nothing

7 The law of the Lord is an undefiled law, converting 7 The Lord liveth, and the foul : the testimony of the

8 The statutes of the Lord 48 Even the God that feeth are right, and rejoice the the Lord is pure, and giveth

from my cruel enemies, o The fear of the Lord is true, and righteous altogether.

10 More to be defired are among the Gentiles : and fing fine gold : fweeter also than hony, and the hony-comb.

11 Moreover by them is thy

12 Who can tell how off he offendeth: O cleanse thou me

from my fecret faults.

13 Keep thy fervantalfo from prefumptuous fins, left they HE heavens declare the get the dominion over me: lo glory of God: and the shall I be undefiled, and inno-

14 Let the words of my 2 One day telleth another: mouth, and the meditation of and one night certifieth another. my heart: be alway acceptable

15 O Lord i my strength, a He asked life of thee, and and my redeemer.

Pfalm xx. Exaudiat te Dominus. even for ever and ever.

HE Lord hear thee in the thec.

2 Send thee help from the fanctuary: and itrengthen thee out of Sion.

Remember all thy offer countenance. ings : and accept thy burntfacrifice.

Grant thee thy hearts defire: and fulfil all thy mind.

5 We will rejoice in thy falvation, and triumph in the titions.

6 Now know I, that the Lord helpeth his anointed, and will hear him from his holy heaven : even with the wholesom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God.

-8 They are brought down and failen : but we are rifen, and stand upright.

o Save, Lord, and hear us, O King of heaven : when we call upon thee.

Plal. xxi. Domine, in virtuta tua.

HE king shall rejoice in thy ftrength, O Lord: exceeding glad shall he be of thy falvation.

2 Thou haft given him his hearts defire : and hait not depied him the request of his lips.

and shalt set a crown of pure words of my complaint? gold upon his head.

thou gavest him a long life :

5 His honour is great in thy day of trouble; the name falvation; glory and great of the God of Jacob defend worship shale thou lay upon

> 6 For thou shalt give him everlasting felicity and make him glad with the joy of thy

> 7 And why? because the king putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies thall name of the Lord our God: feel thy hand: thy right hand the Lord perform all thy pe- shall find out them that have thee.

> o Thou flialt make them like a fiery oven in time of thy wrath: the Lord fhall destroy them in his displeasure, and the fire shall confume them.

10 Their fruit shalt thou root out of the earth : and their feed from among children of men.

II For they intended mischief against thee; and imagined fuch a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

12 Be thou exalted, Lord, in thine own strength: so will we fing, and praise thy power.

Evening Prayer. Pfal. xxii. Deus, Deus meus. MY God, my God, look upon me; why haft thou a For thou shalt prevent him forsaken me : and art so far with the bleffings of goodness: from my health, and from the

2 0 my God, I cry in the dayand in the night season also I cleaveth to my gums : and thou take no telt.

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he y.

And thou continuest holy: death: O thou worfflip of Ifrael.

4 Our fathers hoped in thee: they trusted in thee, and thou didft deliver them.

truft in thee, and were not con-

founded.

6 But as for me, I am a worm, and no man: a very fcorn of men, and out-cast of the people.

7 All they that see me, laugh me to fcorn : they shoot out their lips, and shake their heads,

faying,

8 He trusted in God, that power of the dog: he would deliver him : let him him.

o But thou art he that took the unicorns. me out of my mothers womb: breasts.

to I have been left unto thee ever fince I was born: thou art fear him: magnify him, all ye

womb.

ti O go not from me, for trouble is hard at hand; and there is none to help me.

bout me : fat bulls of Basan close called unto him, he heard him.

me in on every fide.

their mouths : as it were a vows will I perform in the fight ramping and a roring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like your heart shall live for even melting wax.

shalt bring me into the dust of

16 For many dogs are come about me : and the counsel of the wicked layeth fiege against

me.

5 They called upon thee, and 17 They pierced my hands, were holpen: they put their and my feet; I may tell all my bones: they fland staring and looking upon me.

> 18 They part my garments among them : and cast lots

upon my velture.

19 But be not thou far from me. O Lord : thou art my fuccour; haste thee to help me.

20 Deliver my foul from the fword: my darling from the

21 Save me from the lions deliver him if he will have mouth: thou hast heard me also from among the horns of

22 I will declare thy name thou wast my hope when I unto my brethren: in the midst hanged yet upon my mothers of the congregation will I praise thee.

23 O praise the Lord, ye that my God even from my mothers of the feed of Jacob, and fear

him, all ye feed of Ifrael.

24 For he hath not despised. nor abhorred the low estate of the poor: he hath not hid his 12 Many oxen are come a- face from him, but when he

25 My praise is of thee in 12 They gape upon me with the great congregation; my

of them that fear him.

26 The poor shall ear, and be fatisfied: they that feek after the Lord, shall praise him;

27 All the ends of the world 15 My strength is dried up shall remember themselves.

and be turned unto the Lord: and all the kindreds of the nations shall worship before him. THE earth is the Lords, and 28 For the kingdom is the Lords: and he is the gover-

nor among the people. 29 All fuch as be fat upon earth: have eaten and wor-

thipped.

30 All they that go down into the dust, shall kneel before him: and no man hath rife up in his holy place? quickened his own foul.

31 My feed thall ferve him:

Lord for a generation.

32 They shall come, and the ceive his neighbour. heavens shall declare his righteousness: unto a people that sing from the Lord: and righshall be born, whom the Lord teousness from the God of his hath made.

thing.

2 He shall feed me in a fort.

He fliall convert my foul: and bring me forth in the paths it is the Lord strong and migh-

fake.

the valley of the shadow of gates, and be ye lift up, ye ethou art with me; thy rod and of glory shall come in. thy itaff comfort me.

5 Thou shalt prepare a table even the Lord of hosts, he is before me against them that the King of glory. trouble me: thou hast anoint- Psal. xxv. Ad te, Domine, levavi. ed my head with oil, and my

cup shall be full.

dwell in the house of the Lord umph over me. for ever.

Morning Prayer. Pfalm xxiv. Domini eft terra.

all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the feas : and prepared it up-

on the floods.

3 Who shall ascend into the hill of the Lord : or who shall

4 Even he that hath clean hands, and a pure heart: and they shall be counted unto the that hath not lift up his mind unto vanity, nor fworn to de-

5 He shall receive the blef-

Salvation.

Psalm xxiii. Dominus regit me. 6 This is the generation of THE Lord is my shepherd: them that seek him: even of therefore can I lack no- them that feek thy face, O Jacob.

7 Lift up your heads, O ye green patture : and lead me gates, and be ye lift up, ye eforth belide the waters of com- verlatting doors: and the King

of glory shall come in.

8 Who is the King of glow of righteousness for his names ty, even the Lord mighty in battle.

4 Yea, though I walk through 9 Lift up your heads, O ye death, I will fear no evil: for verlasting doors: and the King

10 Who is the King of glory:

Thto thee, O Lord, will I lift up my foul; my God, 6 But thy loving kindness I have put my trust in thee: and mercy shall follow me all O let me not be confounded, the days of my life: and I will neither let mine enemies tri-

2 For all they that hope in

thee

The PASLMS. The v. day. The v. day

thee shall not be ashamed : but am desolate, and in misery. fuch as transgress without a 16 The forrows of my heart cause, shall be put to confusion. are enlarged : O bring thou

God of my falvation; in thee 18 Confider mine enemies hath been my hope all the day how many they are: and they

Call to remembrance, o me. Lord, thy tender mercies: and 19 O keep my foul, and de-

have been ever of old.

6.0 remember not the fins trust in thee. according to thy mercy think teous dealing waitupon me: for thou upon me, O Lord, for thy my hope hath been in thee. goodness. to sech the ac

7 Gracious and righteous is out of all his troubles.

teach finners in the way.

he guide in judgement: and fuch cently: my trust hath been as are gentle, them shall he also in the Lord, therefore learn his way.

are mercy and truth: unto such prove me: try out my reins, as keep his covenant, and his and my heart.

teltimonies.

To For thy names fake, O is ever before mine eyes: and Lord: be merciful unto my fin, I will walk in thy truth. for it is great.

eth the Lord: him shall he fellowship with the deceitful. reach in the way that he shall 5 I have hated the congrechoose.

12 His foul shall dwell at not fir among the ungodly. ease; and his seed shall inherit the land.

13 The secret of the Lord is will I go to thine altar;

14 Mine eyes are ever look- thy wondrous works. ing unto the Lord: for he shall 8 Lord, I have loved the pluck my feet out of the net, habitation of thy house: and

have mercy upon me : for I dwelleth. K 3

2 Shew me thy ways, O me out of my troubles.

Lord: and teach me thy paths. 17 Look upon my adversity, 4 Lead me forth in thy truth, and misery: and forgive me and learn me: for thou art the all my sin.

bear a tyrannous hate against

thy loving kindnesses, which liver me : let me not be confounded, for I have put my

and offences of my youth: but 20 Let perfectness and righ-

21 Deliver Ifrael, O God:

the Lord: therefore will he Pfal. xxvi. Judica me, domine.

8 Them that are meek shall BE thou my judge, O Lord, for I have walked innothall I not fall.

9 All the paths of the Lord 2 Examine me, O Lord, and

3 For thy loving kindness

4 I have not dwelt with vain 11 What man is he that fear- persons : neither will I have

gation of the wicked; and will

6 I will wash my hands in innocency, O Lord: and fo

among them that fear him: and 7 That I may shew the voice he will shew them his covenant. of thank sgiving: and tell of all

15 Turn thee unto me, and the place where thine honour

with the finners : nor my life speak praises unto the Lord. with the blood-thirsty;

is full of gifts.

innocently: O deliver me, and thee, Seek ye my face: thy be merciful unto me.

12 My foot standeth right: I will praise the Lord in the from me: nor cast thy servant

congregations.

Evening Prayer.

Pfalm xxvii. Dominus illumi- cour : leave me not, neither natio mea.

HE Lord is my light and vation. shall I fear: the Lord is the mother forsake me : the Lord ftrength of my life, of whom taketh me up. then shall I be afraid?

mine enemies, and my foes way, because of mine enemies. came upon me, to eat up my 14 Deliver me not over into Hefh: they stumbled and fell.

not my heart be afraid and as speak wrong.
though there rose up war a- 15 I should utterly have faintgainst me, yet will I put my ed : but that I believe verily trust in him.

4 One thing have I defired in the land of the living. of the Lord, which I will re- 16 O tarry thou the Lords quire : even that I may dwell leifure : be ftrong, and he fhall in the house of the Lord all comfort thine heart; and put the days of my life, to behold thou thy trust in the Lord. the fair beauty of the Lord, and Pfalm xxviii. Ad te, Domine. to visit his temple.

me, and fet me up upon a rock go down into the pit.

of stone.

7 Therefore will I offer in of thy holy temple. his dwelling an oblation with a O pluck me not away, nei-

9 0 flut not up my foul great gladness: I will fing, and

8 Hearken unto my voice; 10 In whose hands is wick- O Lord, when I cry unto thee: edness: and their right hand have mercy upon me, and hear

II But as for me, I will walk 9 My heart hath calked of face, Lord, will I feek

10 O hide not thou thy face

away in displeasure.

II Thou hast been my sucforfake me, O God of my fal-

my falvation, whom then 12 When my father and my

- 12 Teach me thy way, O 2 When the wicked, even Lord : and lead me in the right

the will of mine advertisies; 3 Though an host of men for there are false witnesses were laid against me, yet shall risen up against me, and such

to see the goodness of the Lord

visit his temple.

5 For in the time of trouble U Lord my strength; think he shall hide me in his taber- no scorn of me; lest if thou nacle: yea, in the fecret place make as though thou hearest of his dwelling fhall he hide not, I become like them that

2 Hear the voice of my 6 And now shall he lift up humble petitions, when I cry mine head: above mine enc- unto thee: when I hold up my mies round about me. hands towards the mercy-feat

The PSALMS. The vi. day.

godly and wicked doers: which voice. foeak friendly to their neighsheir hearts.

A Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deferved.

6 For they regard not in their wilderness: yea, the Lord shak-mind the works of the Lord, eth the wilderness of Cades. nor the operation of his hands: down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my ry man speak of his honout.

humble petitions.

8 The Lord is my strength, and my shield; my heart hath maineth a King for ever. trufted in him, and I am helpwill I praise him.

o The Lord is my strength : and he is the wholesom defence

of his anointed.

10 O fave thy people, and give thy bleffing unto thine inheritance: feed them, and fet and not made my foes to trithem up for ever.

Pfalm XXIX. Afferte Domino.

D Ring unto the Lord, O ye thee : and thou haft healed me. mighty, bring young rams

2 Give the Lord the honour down to the pit. due unto his name : worship the Lord with holy worship.

3 It is the Lord that com- thanks unto him for a rememmandeth the waters: it is the brance of his holinels. glorious God that maketh the thunder.

the sea; the voice of the Lord may endure for a night, but joy is mighty in operation : the cometh in the morning.

ther deftroy me with the un- voice of the Lord is a glorious

5 The voice of the Lord bours, but imagine mischief in breaketh the cedar-trees yea, the Lord breaketh the cedars of Libanus.

of He maketh them also to skip like a calf: Libanus also and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the

8 The voice of the Lord therefore thall he break them maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple dorn eve-

> o The Lord fitteth above the water flood: and the Lord re-

10 The Lord shall 2ive ed: therefore my heart dan- ftrength unto his people: the ceth for joy, and in my song Lord shall give his people the bleffing of peace.

Morning Prayer.

Pfal xxx. Exaltabe te, Domine. Will magnify thee, O Lord. for thou haft fet me up umph over me.

2 O Lord my God. I cried unto

2 Thou, Lord, hait brought unto the Lord: ascribe unto my soul out of hell: thou hast the Lord worthip and strength, kept my life from them that go

> 4 Sing praises unto the Lord. O ye faints of his: and give

5 For his wrath endureth bue the twinkling of an eye, and in 4 It is the Lord that ruleth his pleasure is life; heaviness

said, I shall never be removed: hold of superstitious vanities: thou, Lord, of thy goodness and my trust hath been in the hadft made my hill fo ftrong.

7 Thou didft turn thy face

right humbly.

9 What profit is there in 9 Thou hast not shot me up my blood: when I go down into the hand of the enemy:

to the pit?

10 Shall the dust give thanks room. unto thee : or shall it declare thy truth?

my helper.

12 Thou haft turned my heaviness into joy: thou hast put off my fackcloth, and girded with mourning. me with gladness.

13 Therefore shall every good because of mine iniquity : and man fing of thy praise without my bones are consumed. ceasing : O my God, I will give 13 I became a reproof among thanks unto thee for ever.

Pfalm xxxi. In te, Domine,

Speravi.

IN thee, O Lord, have I put afraid of me, and they that did my trust : let me never be see me without, conveyed them out to confusion; deliver me in selves from me: thy righteoufness.

make hafte to deliver me.

that thou mayest save me.

4 For thou art my strong conspire together against me, also my guide, and lead me away my life. for thy names fake.

Draw me out of the net in thee, O Lord: I have faid, that they have laid privily for Thou art my God. me: for thou art my strength.

my spirit : for thou hast re- mine enemies : and from them deemed me, O Lord, thou God that persecute me: of truth.

6 And in my prosperity I 7 I have hated them that Lord.

8 I will be glad, and rejoice from me: and I was troubled, in thy mercy: for thou haft 8 Then cried Lunco thee, O confidered my trouble, and Lord; and gat me to my Lord haft known my foul in adverfities.

but hast set my feet in a large

10 Have mercy upon me, O Lord, for I am in trouble: 11 Hear, O Lord, and have and mine eye is confumed for mercy upon me: Lord, be thou very heaviness; yea, my foul and my belly.

> II For my life is waxen old with heaviness: and my years

12 My strength faileth me,

all mine enemies, but especially among my neighbours: and they of mine acquaintance were

14 I am clean forgotten, as a 2 Bow down thine ear to me: dead man out of mind: I am become like a broken veffel.

And be thou my strong 15 For I have heard the blafrock, and house of defence ! phemy of the multitude : and fear is on every fide, while they rock, and my castle: be thou and take their counsel to take

16 But my hope hath been

17 My time is in thy hand; 6 Into thy hands I commend deliver me from the hand of

18 Shew thy fervant the light

me for thy mercies fake."

ed, O Lord, for I have called tongue: my bones confumed upon thee: let the ungodly be away through my daily comput to confusion and put to confusion, and be put to plaining. filence in the grave.

20 Let the lying lips be put to filence: which cruelly, difdainfully, and despitefully speal

against the righteous.

21 O how plentiful is goodness which thou hast laid ousness have I not hid. up for them that fear thee: them that put their trust in thee, even before the fons of men!

22 Thou thalt hide them from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the

strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made hafte, faid: I am cast out of the fight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer:

when I cried unto thee

his faints for the Lord preserveth them that are faithful, and plenteously rewardeth the dle, leit they fall upon thee. proud doer.

establish your heart : all ye that his trust in the Lord, mercy put your trust in the Lord.

Plalm xxxii. Beati quorum.

Plalm xxxii. Beati quorum.

Plalm xxxii. Beati quorum. D reougness is forgiven: and of heart. whose fin is covered.

is no guile.

4 For thy hand is heavy upon me day and night: and my proisture is like the drought in Tummer.

5 I will acknowledge my fin thy unto thee : and mine unrighte-

6. I said, I will confess my and that thou hast prepared for sins unto the Lord: and so

of my fin.

7 For this shall every one privily by thine own presence that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water floods they shall not come nigh him.

> 8 Thou art a place to hide me in; thou shalt preserve me from trouble: thou shalt compass me about with songs of

deliverance.

o I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide

thee with mine eye.

10 Be ye not like to horse 26 O love the Lord, all ye and mule, which have no understanding : whose mouths must be held with bit and bii-

11 Great plagues remain for 27 Be fireng, and he shall the ungodly; but whose putteth embraceth him on every fale.

> 12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true

Pfalm xxxiii. Exultate, jufft. 2 Bleffed is the man, unto D Ejoice in the Lord, O ye whom the Lord imputeth no Trighteous: for it becom-

The PSALMS. The vi. day ful.

2 Praise the Lord with harp: fing praises unto him with the lure, and instrument of ten itrings.

3 Sing unto the Lord a new fong: fing praises luftily unto him with a good courage.

4 For the word of the Lord is true: and all his works are

faithful

5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hofts of them by the breath of his mouth.

the fea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world:

o For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the as we do put our trust in thee counsel of the heathen to Psalm xxxiv. Benedicam Do nought: and maketh the de-vices of the people to be of none effect, and cafteth out the counsels of princes.

· 11 The counsel of the Lord shall endure for ever: and the boast in the Lord: the humble thoughts of his heart from ge- shall hear thereof, and be glad.

meration to generation.

12 Blessed are the people me : and ler us magnify his whose God is the Lord Jeho-pame together. vah : and bleffed are the folk that he hath chosen to him, heard me : yea he delivered to be his inheritance.

13 The Lord looked down 5 They had an eye unto from heaven, and beheld all him, and were lightened: and the children of men: from the their faces were not assumed.

The vi. day. eth well the just to be thank- considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and under-

standeth all their works.

15 There is no king that can be faved by the multitude of an host : neither is any mighty man delivered by much frength.

16 A horse is counted but a vain thing to fave a man: neither shall he deliver any man

by his great ftrength.

17 Behold the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy

18 To deliver their 7 He gathereth the waters of from death: and to feed them

in the time of dearth.

19 Our foul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoice in him: because we have

hoped in his holy name.

21 Let thy merciful kindness, O Lord, be upon us: like Pfalm xxxiv. Benedicam Do-

mino.

T Will alway give thanks unto the Lord: his praise thall eyer be in my mouth.

2 My foul shall make her

3 O Praise the Lord with

4 I fought the Lord, and he me out of all my fear.

habitation of his dwelling he 6 Lo, the poor crieth, and

and faveth him out of all his the ungodly : and they that hate troubles.

7 The angel of the Lord

cious the Lord is: bleffed is the man that trusted in him.

are his faints : for they that

fear him, lack nothing.

fuffer hunger: but they who strive with me: and fight thou feck the Lord shall want no against them that fight against manner of thing that is good.

11 Come, ye children, and you the fear of the Lord.

12 What man is he that fee good days?

13 Keep thy tongue from vil: and thy lips, that they beak no guile.

14 Eschewevil, and do good:

feek peace, and enfue it.

over the righteous: and his ears chief for me. are open unto their prayers.

Lord is against them that do of the Lord scattering them. evil: to root out the remem-. brance of them from the earth.

17 The righteous cry, and the Lord persecute them. the Lord heareth them: and troubles.

18 The Lord is nigh unto them that are of a contrite pit for my foul in fliang flie heart: and will fave fuch as be of an humble spirit.

delivereth him out of all.

20 He keepeth all his bones: 9 And, my foul, be joyful fo that not one of them is in the Lord : it shall rejoice in broken.

the Lord heareth him : yea, 21 But misforrune thall flav the righteous thall be defolate.

21 The Lord delivereth the tarrieth round about them that souls of his fervants; and all fear him: and delivereth them. they that put their trust in him 8 O taste, and see, how gra-shall not be destitute.

Morning Prayer.

o O fear the Lord, ye that Pfalm xxxv. Judica me, Do-

To The lions do lack, and P Lord, with a cause, o me.

2 Lay hand upon the shield hearken unto me: I will teach and buckler: and stand up to

help me.

3 Bring forth the spear, and lusteth to live: and would fain stop the way against them that persecute me : say unto my foul. I am thy falvation.

4 Let them be confounded, and put to shame, that seek after my foul : let them be turned back, and brought to 15 The eyes of the Lord are confusion, that imagine mis-

5 Let them be as the dust be-16 The countenance of the fore the wind: and the angel

> 6 Let their way be dark and thippery : and let the angel of

7 For they have privily laid delivereth them out of all their their net to destroy me with out a cause: yea, even without a cause have they madera

8 Let a sudden destruction come upon him unawates, and 10 Great are the troubles of his net that he hath laid privily, the righteous: but the Lord carch himself: that he may fall into his own mischief.

his falvation.

who deliverest the poor from the land. him that is too strong for him: 21 They gaped upon me with eth him?

11 False witnesses did rise up: they laid to my charge Lord: hold not thy tongue then; things that I knew not.

fort of my foul.

were fick, I put on fackcloth, God, according to thy righteing: and my prayer shall turn umph over me. into mine own bosom.

though it had been my friend we have it: neither let them or my brother: I went heavily fay, We have devoured him. as one that mourneth for his 26 Let them be put to con-

mother.

they rejoiced, and gathered let them be clothed with rethemselves together: yea, the buke and dishonour, that boast very abjects came together a- themselves against me. gainst me unawares, making 27 Let them be glad and re-

bufy mockers: who gnashed alway, Blessed be the Lord, who

upon me with their teeth.

17 Lord, how long wilt thou of his fervant. look upon this: O deliver my ling from the lions.

18 So will I give thee thanks Pfalm xxxvi. Dixit injustus.

people.

ala DI

10 O let not them that are God before his eyes. mine enemies triumph over 2 For he flattereth himself in me ungodly: neither let them his own fight: until his abomiwink with their eyes, that hate nable fin be found out. me without a cause.

10 All my bones shall say, they imagine deceitful words Lord, who is like unto thee, against them that are quiet in

yea, the poor, and him that is their mouths, and said: Fie on in misery, from him that spoil- thee, sie on thee, we saw it with our eyes.

22 This thou haft seen, O

ings that I knew not.

go not far from me, OLord.

12 They rewarded me evil 23 Awake and stand up to for good : to the great discom- judge my quarrel : avenge thou my cause, my God, and my Lord.

and humbled my foul with fast- ousness: and let them not tri-

25 Let them not fay in their 14 I behaved myself, as hearts, There, there, so would

fusion and shame together. 15 But in mine adversity that rejoice at my trouble;

mows at me, and ceased not. joice, that favour my righte-16 With the flatterers were ous dealing: yea, let them say hath pleasure in the prosperity

28 And as for my tongue, it foul from the calamities which shall be talking of thy righteous. they bring on me, and my dar- ness: and of thy praise all the day long.

in the great congregation: M Y heart sheweth me the I will praise thee among much M wickedness of the ungodly: that there is no fear of

3 The words of his mouth 20 And why ? their com- are unrighteous, and full of muning is not for peace: but deceit: he hath left off to begood.

upon his bed, and hath fet herb. that is evil.

5 Thy mercy, O Lord, reach- shalt be fed. faithfulness unto the clouds.

6 Thy righteousness standeth desire. like the itrong mountains: thy 5 Commit thy way unto the judgements are like the great Lord, and put thy trust in him :

deep.

both man and beaft. How ex- oulnels as clear as the light : cellent is thy mercy, O God: and thy just dealing as the noonand the children of men shall day. put their trust under the shadow of thy wings.

of thy pleasures, as out of the

tiver.

o For with thee is the well of life and in thy light shall felf, else shalt thou be moved

we fee light.

10 O continue forth thy lovness unto them that are true of herit the land. heart.

II O let not the foot of pride come against me : and let not thou shalt look after his place the hand of the ungodly cast me

down.

12 There are they fallen, all cast down, and shall not be able to Itand.

Evening Prayer.

Pfilm xxxvii. Noli amulari. Ret not thyfelf because of 17 The Lord shall laugh him thou envious against the evil- his day is coming. doers.

have himself wisely, and to do 2 For they shall soon be cut down like the grass and be 4 He imagineth mischief withered even as the green

himself in no good way : nei- 2 Put thou thy trust in the ther doth he abhor any thing Lord, and be doing good: dwell in the land, and verily thou

eth unto the heavens: and thy 4 Delight thou in the Lord: and he shall give thee thy hearts

and he shall bring it to pass.

Thou, Lord, shalt save 6 He shall make thy righte-

Hold thee still in the Lord. and abide patiently upon him: 8 They shall be satisfied with but grieve not thyself at him the plenteousness of thy house: whose way doth prosper, against and thou shalt give them drink the man that doeth after evil counsels.

> 8 Leave off from wrath, and let go displeasure : fret not thy-

to do evil.

o Wicked doers shall be rooting kindness unto them that ed out : and they that patiently know thee: and thy righteouf- abide the Lord, those shall in-

> 10 Yet a little while, and the ungodly shall be clean gone :

and he shall be away.

11 But the meek spirited shall poffess the earth; and shall be that work wickedness: they are refreshed in the multitude of peace.

12 The ungodly feeketh counsel against the just : and gnasheth upon him with his

teeth.

the ungodly : neither be to form; for he hath feen that

14 The ungodly have drawn

their bow: to cast down the dwell for evermore. poor and needy, and to flay fuch 28 For the Lord loveth the

through their own heart; and they are preferved for ever.

their bow shall be broken.

righteous hath: is better than ungodly it shall be rooted out.

tody shall be broken: and the for ever. Lord upholdern the righteous. 31 The mouth of the righte-

heritance shall endure for ever. judgement.

19 They shall not be con- 32 The law of his God is in founded in the perilous time: his heart : and his goings shall and in the days of dearth they not flide.

shall have enough.

shall perish, and the enemies of to slay him. the Lord shall consume as the 34 The Lord will not leave finoke shall they consume a- him when he is judged. way.

and payeth not again : but the

22 Such as are bleffed of God it. shall possess the land: and they that are curfed of him, shall be rooted out.

23 The Lord ordereth a good tree. mans going : and maketh his way acceptable to himfelf.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet faw I never the righteous forfaken, nor his feed begging their bread.

26 The righteous is ever merciful and lendeth: and his

seed is blessed.

out the fword, and have bent the thing that is good; and

as are of a right conversation. thing that is right : he forfak-15 Their fword thall go eth not his that be godly; but

20 The unrighteous hall be 16 A small thing that the punished: as for the feed of the

great riches of the ungodly.

The righteous shall inherit the land: and dwell therein

18 The Lord knoweth the ous is exercised in wisdom: and days of the godly: and their in- his tongue will be talking of

33 The ungodly feeth the 20 As for the ungodly, they righteous: and seeketh occasion

fat of lambs: yea, even as the him in his hand: nor condemn

35 Hope thou in the Lord 21 The ungodly borroweth and keep his way, and he shall promote thee, that thou shalt righteous is merciful and libe- polless the land: when the ungodly shall perish, thou shalt see

> 36 I my felf have feen the ungodly in great power: and flourishing like a green bay-

> 37 I went by, and lo, he was gone : I fought him, but his place could no where be found.

> 38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

> 39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the falvation of the 2; Flee from evil, and do righteous cometh of the Lord;

The PSALMS. The viii day The viii. day.

time of trouble. shall deliver them from the un- and imagined deceit all the day godly, and shall save them, be- long. cause they put their trust in him.

Morning prayer. Pfalm xxxxiii. Domine, ne in pot open his mouth.

furore. Lord, in thine anger : nei- mouth are no reproofs. ther chaften me in thy heavy displeasure.

in me: and thy hand preffeth

me fore.

2 There is no health in my fleih, because of thy displeafure : neither is there any rest in greatly against me. my bones, by reason of my sin.

sone over my head: and are ike a fore burden, too heavy

for me to bear.

5 My wounds stink, and are my fin. corrupt: through my foolishness.

6 I am brought into so great trouble and mifery: that I go hate me wrongfully, are many mourning all the day long.

7 For my loins are filled with a fore disease: and there is no whole part in my body.

R I am feeble, and fore fmitten: I have rored for the very disquietness of my heart.

9 Lord, thou knowest all my defire: and my groning is not

hid from thee.

10 My heart panteth, my ftrength hath failed me: and the fight of mine eyes is gone from

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

who is also their strength in the 12 They also that sought after my life, laid fnares for me : 41 And the Lord shall stand and they that went about to do by them, and save them: he me evil, talked of wickedness.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth

14 I became even as a man DUt me not to rebuke, O that heareth not: and in whose

15 For in thee, O Lord, have I put my trust : thou shalt an-2 For thine arrows flick fast swer for me, O Lord my God.

16 I have required that they. even mine enemies, should not triumph ever me : for when my foot lipt, they rejoiced

17 And I truly am fet in 4 For my wickednesses are the plague : and my heaviness

is ever in my fight.

18 For I will confess my wickedness: and be forry for

10 But mine enemies live, and are mighty: and they that in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forfake me not, O Lord my God: be not thou far from

me.

22 Hafte thee to help me : O Lord God of my falvation,

Pfalm xxxix. Dixi, Custodiam. Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth us it were with a bridle ! while the ungodly is in my fight.

3 I held my tongue, and ipake The viil day. The PSALMS. The viii. day.

4 My heart was hot within feen. me; and while I was thus muf- Pfalm xl. Expectans, expectavi,

long I have to live.

days as it were a fpan long: ings. and mine age is even as nothing in respect of thee; and verily song in my mouth: even a every man living is altogether thanksgiving unto our God. vanity.

shadow, and disquieteth him- Lord. self in vain : he heapeth up

gather them.

8 And now, Lord, what is to fuch as go about with lies. my hope: truly my hope is even in thee.

o Deliver me from all mine offences: and make me not a rebuke unto the foolish.

101 became dumb, and open- ordered them unto thee. ed not my mouth: for it was

thy doing.

II Take thy plague away be more than I am able to exfrom me : I am even con- press. fumed by means of thy heavy hand.

12 When thou with rebukes haft thou opened; dost chatten man for fin, thou away, like as it were a moth ed: then faid I, Lo, I come; fretting a garment : every man therefore is but vanity.

calling: hold not thy peace at within my heart.

my tears.

14 For I am a stranger with fathers were.

spake nothing: I kept filence, 15 O spare me a little, that yea, even from good words; I may recover my strength: bebut it was pain and grief to me. fore I go hence, and be no more

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ing, the fire kindled: and at the Waited patiently for the last I spake with my tongue. Lord: and he inclined unto 5 Lord, let me know my end, me, and heard my calling.

and the number of my days: 2 He brought me also out of that I may be certified how the horrible pit, out of the mire and clay : and fet my feet upon 6 Behold, thou haft made my the rock, and ordered my go-

3 And he hath put a new

4 Many shall see it, and fear: 7 For man walketh in a vain and shall put their trust in the

5 Bleffed is the man that hath riches, and cannot tell who shall fer his hope in the Lord: and turned not unto the proud, and

> 6 O Lord my God, great are the wondrous works which thou haft done, like as be also thy thoughts, which are to us-ward: and yet their is no man that

> 7 If I should declare them, and speak of them: they should

8 Sacrifice and meat-offering thou wouldest not: but mine ears

9 Burnt-offerings and facrimakest his beauty to consume fice for fin hast thou not requir-

10 In the volume of the book it is written of me, that I should 13 Hear my prayer, O Lord, fulfil thy will, O my God: I am and with thine ears confider my content to do it; yea, thy law is

II I have declared thy righteoulness in the great congregatithee, and a sojourner : as all my on: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have

of thy falvation.

12 I have not kept back thy loving mercy and truth: from

the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let fickness. thy loving kindness, and thy I sa truth alway preserve me.

15 For innumerable troubles have finned against thee. are come about me; my fins have taken such hold upon me that I am not able to look up: yea, they are more in number my heart hath failed me.

fure to deliver me : make hafte forth, he telleth it.

O Lord, to help me.

17 Let them be ashamed, and confounded together, that feek after my foul to destroy it: let them be driven backward, and put to rebuke, that wish me cvil.

18 Let them be defolate and rewarded with shame : that fay unto me, Fie upon thee, fie up-

on thee.

19 Let all those that feek thee, be joyful and glad in thee: and let fuch as love thy falva- me, O Lord : raise thou me up tion fay alway, The Lord be again, and I shall reward them. praised.

redeemer : make no long tarry-

ing, O my God.

Evening Prayer. Pfalm xli. Beatus, qui intelligit. D Lessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

12. I have not hid thy righte- 2. The Lord preferve him, and outness within my heart: my keep him alive, that he may be talk hath been of thy truth, and bleffed upon earth; and deliver not thou him into the will of his enemies.

> 2 The Lord comfort him when he lieth fick upon his bed: make thou all his bed in his

I said, Lord, be merciful into me : heal my foul, for I

5 Mine enemies speak evil of me : When shall he die, and

his name perish?

6 And if he come to fee me, than the hairs of my head, and he speaketh vanity : and his heart conceiveth falshood with-16 O Lord, let it be thy plea- in himself; and when he cometh

> 7 All mine enemies whisper together against me : even against me do they imagine this

evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rife up no more.

o Yea, even mine own familiar friend, whom I trufted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto

Ir By this I know thou fa-20 As for me, I am poor and vourest me: that mine enemy needy: but the Lord careth for doth not triumph against me.

12 And when I am in my 21 Thou art my helper and health, thou upholdest me : and shalt set me before thy face for CVCI.

> 13 Bleffed be the Lord God of Ifrael: world withoutend. Amen.

> Pfalm xlii. Quemadmodum, Ike as the hart defireth the water-brooks: fo longeth my foul after thee, O God.

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2 My foul is athirft for God, 14 Why art thou fo vexed, yea, even for the living God: Omy foul: and why art thou when shall I come to appear be- fo disquieted within me? fore the presence of God?

meat day and night: while they is the help of my countenance, daily say unto me, Where is and my God.

now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the forth into the house of God;

5 In the voice of praise and

keep holy-day.

6 Why art thou so full of heavily, while the enemy op-heaviness, 0 my soul: and why presset me? art thou disquieted within me?

the help of his countenance.

. 8 My God, my foul is vexed hill of Hermon.

o One deep calleth another, because of the noise of the wa- my foul : and why art thou ter-pipes : all thy waves and fo disquieted within me?

storms are gone over me.

time: and in the night-feafon and my God. did I fing of him, and made my prayer unto the God of my life.

If I will fay unto the God Morning Prayer. of my strength, Why hast thou Psalm xliv. Deus, auribus. forgotten me: why go I thus heavily, while the enemy oppreffeth me ?

12 My bones are smitten a- done in their time of old. funder as with a fword: while mine enemies that trouble me the heathen with thy hand, and

east me in the teeth;

daily unto me : Where is now them out. thy God ?

15 O put thy trust in God: 3 My tears have been my for I will yet thank him, which

Pfalm xliti. Judica me, Deus. Ive sentence with me, O God, and defend my cause against the ungodly cople: O. multitude, and brought them deliver me from the deceitful and wicked man.

2 For thou art the God of thanksgiving: among such as my strength, why hast thou put me from thee: and why golf fo

2 Ofend out thy light and thy 7 Put thy truft in God : for truth, that they may lead me : I will yet give him thanks for and bring me unto thy holy hill

and to thy dwelling.

4 And that I may go unto the within me: therefore will I re- altar of God, even unto the God member thee concerning the of my joy and gladness : and upland of Jordan, and the little on the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O

6 O put thy trust in God: for 10 The Lord hath granted I will yet give him thanks, which his loving kindness in the day- is the help of my countenance,

IITE have heard with our ears, O God, our fathers have told us: what thou hait'

2 How thou halt driven out planted them in : how thou haft 13 Namely, while they fay destroyed the nations, and call

3 For they gat not the land

in possession through their own derer, and blasphemer: for the fword: neither was it their own enemy and avenger.

arm that helpeth them.

thine arm, and the light of thy forget thee : nor behave ourcountenance: because thou hadst selves frowardly in thy covea favour unto them.

Thou art my King, O God:

fend help unto Jacob.

6 Through thee will we verthrow our enemies: and in under that rife up against us.

7 For I will not trust in my the shadow of death. bow: it is not my fword that

shall help me.

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them to confusion that hate us.

o We make our boast of God the heart. all day long and will praise

thy name for ever.

and puttest us to confusion and flain. goest not forth with our armies.

our backs upon our enemies: sent from us for ever. so that they which hate us, 24 Wherefore hidest thou thy spoil our goods.

12 Thou lettest us be eaten and trouble? uplike theep: and haft scattered us among the heathen.

12 Thou fellest thy people belly cleaveth unto the ground. for nought: and takest no mo-

ney for them.

buked of our neighbours: to be laughed to fcorn, and had in derifion of them that are round about us.

15 Thou makest us to be a by-word among the heathen: a ready writer. and that the people shake their

heads at us.

fore me : and the hame of my bleffed thee for ever. face hath covered me;

18 And though all this be 4 But thy right hand, and come upon us, yet do we not

nant.

10 Our heart is not turned back : neither our steps gone

out of thy way;

20 No, not when thou haft thy name will we tread them smitten us into the place of dragons: and covered us with

21 If we have forgotten the name of our God, and holden But it is thou that faveft us up our hands to any strange god: from our enemies: and putteft shall not God search it out? for he knoweth the very secrets of

22 For thy fake also are we killed all the day long: and are 10 But now thou art far off counted as theep appointed to be

23 Up, Lord, why fleepeft II Thou makest us to turn thou : awake, and be not ab-

face : and forgettelt our milery

25 For our foul is brought lo, even unto the dust : our

26 Arise, and help us: and deliver us for thy mercies fake. Thou makest us to be re- Pfalm xlv. Eructavit-cor meum.

My heart is inditing of a the things which I have made unto the king.

2 My tongue is the pen: of

3 Thou art fairer than the children of men : full of grace 16 My confusion is daily be- are thy lips, because God hath

4 Gird thee with thy word 17 For the voice of the flan- upon thy thigh, Q thou most

mighty:

mighty: according to thy wor- work: the virgins that be her

thip and renown. 5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very marp, and the people shall be subdued unto thee even in the midft a mong the kings enemies.

kingdom is a right sceptre.

8 Thou haft loved righteouf- Pfal, xlvi. Deus nofter refugium. ness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of ble, 103 17 5 gladness above thy fellows.

the ivory palaces, whereby they into the midst of the sea.

have made thee glad.

mong thy honourable women: mountains shake at the tempest upon thy right hand did stand of the same.

11 Hearken, O daughter, and bernacle of the most Highest. consider; incline thine ear: forthy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship

thou him.

shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14. The Kings daughter is all glorious within : her clothing is

of wrought gold.

15 She shall be brought unto on the earth. the King in raiment of needle- 9 He maketh wars to cease

The ix. day. fellows, shall bear her company, and shall be brought unto thee.

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16 With joy, and gladness shall they be brought: and shall enter into the Kings palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy name from one generation to another: 7 Thy seat, O God, endureth therefore shall the people give for ever: the sceptre of thy thanks unto thee, world without end.

> Od is our hope and strength: I a very present help in trou-

2 Therefore will we not fear, 9 All thy garments fmell of though the earth be moved: myrrh, aloes, and cassia; out of and though the hills be carried

3 Though the waters thereof 10 Kings daughters were a- rage and swell: and though the

the queen in a vesture of gold, 4 The rivers of the flood wrought about with divers co- thereof shall make glad the city of God: the holy place of the ta-

5 God is in the midst of her, get also thine own people, and therefore shall she not be removed: God shall help her, and

that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed 13 And the daughter of Tyre his voice, and the earth shall melt away.

7 The Lord of hofts is with us: the God of Jacob is our re-

8 O come hither, and behold the works of the Lord : what destruction he hath brought up-

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in all the world: he breaketh city of our God, even upon his the bow, and knappeth the spear holy hill. in funder, and burneth the 2. The hill of Sion is a fair chariots in the fire.

that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hofts is with us: the God of Jacob is our refuge.

Evening Prayer,

Pfalm xlvii. Omnes gentes, plaudite.

Clap your hands together all ye people : O fing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under

our feet. 4 He shall choose out an heritage for us: even the wor-

thip of Jacob whom he loved. 5 God is gone up with a merw noise and the Lord with the found of the trump.

unto our God: O fing praises, fing praises unto our King.

7 For God is the King of all the earth: fing ye praises with understanding.

8 God reigneth over the heathen: God fitteth upon his holy

o The princes of the people are joined unto the people of the God of Abraham: for God which is very nigh exalted, doth defend the earth, as it were with a shield.

Pfalm xlviii. Magnus Dominus.

Reat is the Lord, and high-I ly to be praised: in the

place, and the joy of the whole 10 Be still then, and know earth : upon the north fide lieth the city of the great King; God is well known in her palaces as a fure refuge.

2 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to fee fuch things: they were aftonished. and fuddenly caft down.

5 Fear came there upon them and forrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east wind.

7 Like as we have heard, fo have we feen in the city of the Lord of hofts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

o O God, according to thy name, fo is thy praise unto 6 O fing praises, fing praises the worlds end : thy right hand is full of righteousness.

> 10 Let the mount Sion reoice, and the daughter of Juda be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks. fet up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death,

Pfalm xlix. Audite bac, omnes. Hear ye this, all ye people: ponder it with your

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poor : one with another.

2 My month thall speak of their dwelling. wifdom: and my heart shall muse of understanding.

A I will incline mine car to the parable : and thew my dark

freech upon the harp.

Wherefore thould I fear in the days of wickedness: and when the wickedness of my heels compaffeth me round a-

6 There be fome that put their trust in their goods: and boast themselves in the multi-

rude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him :

8 For it cost more to redeem their fouls: so that he must let

that alone for ever ;

o Yea, though he live long:

and fee not the grave.

10 For he seeth that wife men also die and perish together: as well as the ignorant and foolish, and leave their riches for other.

their houses shall continue for ever : and that their dwellingplaces shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour : feeing he may be compared unto the beatts that perith; this is the be stirred up round about him. way of them.

and their posterity praise their he may judge his people.

faying.

ears, all ye that dwell in the them; and the righteous shall have dominion over them in 2 High and low, rich and the morning their beauty shall confume in the fepulchre out of

15 But God hath delivered my foul from the place of hell:

for he shall receive me.

16 Be not thou affaid though one be made rich : or if the glory of his house be increased :

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp

follow him.

18 For while he lived, he counted himfelf an happy man: and so long as thou doest well unto thyfelf, men will fpeak good of thee.

10 He shall follow the generation of his fathers; and shall

never see light.

20 Man being in honour hath no understanding : but is compared unto the beafts that periffi.

Morning Prayer. Pfalm 1. Deus deorum.

E Lord, even the most mighty God hath fpoken: II And yet they think that and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God ap-

peared: in perfect beauty.

3 Our God shall come, and shall not keep filence: there shall go before him a consuming fire, and a mighty tempett shall

4 He shall call the heaven 13. This is their fooliffmess: from above : and the earth, that

5 Gather my faints together 14 They lie in the hell like unto me: those that have made a sheep; death gnaweth upon covenant with me with facrifice. all

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6 And the heavens shall declare his righteousness: for God against thy brother: year and is Judge himfelf.

Hear, O my people, and I thers fon. will fpeak : I myself will testify against thee, O lifrael's for I am God, even thy God

8 I will not reprove thee because of thy facrifices, or for the burnt-offerings : because the were not alway before me.

o I will take no bullock-out of thine house: nor he-goat forget God: lest I pluck you

out of thy folds.

To For all the beafts of the forest are mine; and so are the cattle upon a thousand hills.

I know all the fowls upon the mountains: and the wild beafts of the field are in my fight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

12 Thinkest thou that I will eat bulls flesh: and drink the offences. blood of goats?

giving : and pay thy vows unto from my fin.

the most Highest. time of trouble : so will I hear me. thee, and thou shalt praise me.

16 But unto the ungodly faid God: Why dost thou preach nant in thy mouth?

17 Whereas thou hatest to be reformed : and haft cast my

words behind thee.

18 When thou fawest a thief, thou confentedit unto him: and halt been partaker with the adulterers.

10 Thou haft let thy mouth deceit.

20 Thou fateft, and foakeft haft flandered thine own mo-

21 These things half thou done, and I held my tongue, and thou thoughtest wickedly that I am even fuch a one as thyfelf : but I will reprove thee, and fer before thee the things that thou hast done.

22 O confider this, ye that away, and there be none to de-

liver you.

22 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the falvarion of God.

Pfalm li. Miserere mei, Deus.

TAve mercy upon me o God, after thy great goodness: according to the multitude of thy mercies do away mine

2 Wash me throughly from Offer unto God thanks- my wickedness and cleanse me

a For I acknowledge my is And call upon me in the faults: and my finis ever before

4 Against thee only have I finned, and done this evil in thy fight: that thou mighteft be my laws, and takest my cove- justified in thy faying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in fin hath my

mother conceived me.

6 But lo, thou requireft truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou fast purge me with speak wickedness: and with hyssop, and I shall be clean: thy tongue thou halt fet forth thou shalt wash me, and I shall

be whiter than from

S Thou

d

8 Thou shalt make me hear of joy and gladness: that the God: endureth yet daily. bones which thou haft broken, may rejoice.

o Turn thy face from my fins:

rit within me.

II Call me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of with thy free Spirit.

13 Then shall I teach thy of thy dwelling, and root thee ways unto the wicked: and out of the land of the living finners shall be converted unto 7 The righteous also shall see thee.

14 Deliver me from blood- him to fcorn. guiltiness, O God, thou that art ouineis.

15 Thou shalt open my lips, self in his wickedness. O Lord: and my mouth shall shew thy praise.

16 For thou defireft no fa- my trust is in the render mercy crifice, else would I give it of God for ever and ever. thee: but thou delightest not in burnt-offerings.

troubled spirit: a broken and name, for thy saints like it contrite heart, O God, shalt well. thou not despise.

18 O be favourable and gra- Pfalm liii. Dixit insipiens. cious unto Sion : build thou the HE foolish body hath faid walls of Jerufalem.

19 Then shalt thou be pleased God. with the facrifice of righteoufand oblations: then shall they edness: there is none that doeth offer young bullocks upon thine good.

Pfalm lii. Quid gloriaris? canst do mischief?

2 Whereas the goodness of

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rafor.

and put out all my misseeds.

4 Thou hast loved unrighted to Make me a clean heart, outness more than goodness:
O God: and renew a right spi- and to talk of lies more than righteoufnefs.

5 Thou haft loved to speak all words that may be hurt: 0 thou false tongue.

6 Therefore shall God dethy help again : and stablish me stroy thee for ever : he shall take thee, and pluck thee out

this, and fear : and shall laugh

8 Lo, this is the man that the God of my health: and my took not God for his ftrength: tongue shall sing of thy righte- but trusted unto the multitude of his riches, and strengthened him-

> o As for me, I am like a green olive-tree in the house of God:

10 I will always give thanks unto thee for that thou halt 17 The facrifice of God is a done and I will hope in thy

> Evening Prayer. in his heart : There is no

2 Corrupt are they, and beness, with the burnt-offerings, come abominable in their wick-

3 God looked down from heaven upon the children of men: 7HY boaftest thou thyself, to see if there were any that V thou tyrant: that thou would understand, and feek atter God.

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4 But they are all gone out Pfalm lv. Exaudi, Dens, of the way, they are alto- HEar my prayer, O God: gether become abominable: Hand hide not thyself there is also none that doeth from my petition, good, no not one. 2 Take heed unto me, and

derstanding, that work wicked- prayer, and am vexed. ness: eating up my people as 3 The enemy crieth so, and if they would eat bread? they the ungodly cometh on fo fast:

have not called upon God. no fear was : for God hath are they let against me. broken the bones of him that 4 My heart is disquirted belieged thee; thou haft put within me: and the fear of them to confusion, because death is fallen upon me.

Oh that the Lord would deli- ed me.

right glad.

Ave me, O God, for thy the wilderness. names fake and avenge 8 I would make hafte to me in thy strength. escape: because of the stormy

2 Hear my prayer, O God: wind and tempett, and hearken unto the words o Destroy their tongues, O of my mouth.

against me: and tyrants, which strife in the city. have not God before their 10 Day and night they go

4 Behold, God is my help- of : mischief also and forrow er: the Lord is with them are in the midst of it. that uphold my foul.

mine enemies : destroy thou their streets. them in thy truth.

will I give thee, and praise dishonour : for then I could thy hame; O Lord: because have borne it;

out of all my trouble : and felf against me : for then perupon mine enemies. myself from him;

Are not they without un hear me : how I mourn in my

for they are minded to do me 6 They were afraid, where some mischief, so maliciously

God hath despifed them. Fearfulness and trembling Oh that the falvation were are come upon me : and an given unto Ifrael out of Sion: horrible dread hath overwhelm-

ver his people out of captivity! 6 And I said, Oh that I had 8 Then should Jacob re- wings like a dove : for then joice and Ifrael should be would I flee away, and be ar rost.

7 Lo, then would I get me Pfalm liv. Deus, in nomine. away far off: and remain in

Lord, and divide them : for I 2 For strangers are risen up have spied unrighteousness and

eyes, feek after my foul. about within the walls there-

Wickedness is therein: 5 He shall reward evil unto deceit and guile go not out of

12 For it is not an open 6 An offering of a free heart enemy that hath done me this

it is fo comfortable. 471 7 7 1 12 Neither was it mine ad-7 For he hath delivered me veriary that did magnify himmine eye hath feen his defire adventure I would have hid

But it was even thou. Morning Prayer. my companion : my guide, and Pfalm lvi. Miserere mei. Deus:

together : and walked in the devour me : he is daily fight.

16 Let death come haftily 2 Mine enemies are daily in upon them, and let them go hand to swallow me up : for down quick into hell: for wick- they be many that fight against edness is in their dwellings, me, O thou most Highest. and among them. 3 Nevertheless, though I am

upon God: and the Lord shall trust in thee.

Cive me.

ing, and at noon-day will I trust in God, and will not fear pray, and that instantly; and what flesh can do unto me.

he shall hear my voice. vered my foul in peace, from is to do me evil.

with me.

20 Yea, even God that en- lay wait for my foul. dureth for ever, shall hear 7 Shall they escape for their me, and bring them down: for wickedness: the u, O God, in they will not turn, nor fear thy displeasure thall cast them God.

21 He laid his hands upon fuch as be at peace with him: put my tears into thy bottle:

22 The words of his mouth thy book? were fofter than butter, having 9 Whenfoever I call upon war in his heart : his words thee, then shall mine enemies were Imoother than oil, and be put to flight : this I know, yet be they very fwords.

23 O cast thy burden upon thee: and shall not suffer the I comfort me.

righteous to fall for ever.

the pit of destruction.

deceitful men shall not live will I give thanks. out half their days: never- 13 For thou hast delivered theless my trust shall be in my soul from death, and my tirce, O Lord. feet from falling : that I may

mine own familiar friend. BE merciful unto me, O Ged, 15 We took sweet counsel B for man goeth about to house of God as friends. ing and troubling me.

17 As for me, I will call fometime afraid : yet out I my

4 I will praise God because 18 In the evening and morn- of his word: I have put my

5 They daily mistake my to It is he that hath deli- words: all that they imagine

the battle that was against 6 They hold all together, me : for there were many and keep themselves close : and mark my fteps, when they

down.

8 Thou tellest my flittings; and he brake his covenant. are not these things noted in

for God is on my fide.

10 In Gods word will I rethe Lord, and he shall nourish joice: in the Lords word will

II Yea, in God have I put 24 And as for them : thou, my trust : I will not be afraid O God, shalt bring them into what man can do unto me.

12 Unto thee, O God, will 25 The blood-thirfty and I pay my vows : unto thee

BE merciful unto me, O A RE your minds set upon righteousness, O ye conwings shall be my refuge, until of men? this tyranny be overpait.

high God : even unto the God and your hands deal with wickthat shall perform the cause edness.

which I have in hand.

2 He shall fend from heame up.

A God shall send forth his

mong lions.

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s And I lie even among the peth her ears; children of men, that are fet on fire : whose teeth are spears the voice of the charmer : and arrows, and their tongue a charm he never so wisely. sharp sword.

above the heavens: and thy bones of the lions, O Lord: let

glory above all the earth.

my feet, and pressed down my shoot their arrows, let them be foul: they have digged a pit rooted out. before me, and are fallen into the midst of it themselves

my heart is fixed: I will fing and let them not see the fun.

and give praise.

felf will awake right early.

to I will give thanks unto ple : and I will fing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens ; and thy truth unto the

clouds.

for my foul trusteth in thee: gregation : and do ye judge the and under the shadow of thy thing that is right, O ye fons

2 Yea, ye imagine mischief 2 I will call unto the most in your heart upon the earth:

3 The ungodly are froward, even from their mothers ven : and fave me from the re- womb : as foon as they are proof of him that would eat born, they go aftray, and speak

4 They are as venomous as mercy and truth: my foul is a- the poison of a serpent: even like the deaf adder, that flop-

5 Which refused to hear

6 Break their teeth, O God. 6 Set up thyself, O God, in their mouths; smite the jawthem fall away like water that They have laid a net for runneth apace; and when they

7 Let them confume away like a fnail, and be like the 8 My heart is fixed, O God, untimely fruit of a woman:

8 Or ever your pors be made 9 Awake up, my glory; a- hot with thorns : so let indigwake, lute and harp: I my nation vex him, even as a thing

that is raw.

o The righteous shall rethee, O Lord, among the peo- joice, when he feeth the vengeance: he shall wash his foorsteps in the blood of the ungodly.

to So that a man shall fay. Verily there is a reward for the righteous; doubtless there is a 12 Set up thyself, O God, God that judgeth the earth.

L 2 Evening

Evening Prayer. Pfal. lix. Eripe me de inimicis. ing is of curfing and lies.

Eliver me from mine enefrom them that rife up against they may perish: and know

wicked doers: and fave me world. from the blood-thirsty men.

for my foul : the mighty men are gathered against me withour any offence or fault of me. O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hofts, thou God of Ifrael, to vifit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they fpeak with their mouth, and fwords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to fcorn.

9 My ftrength will I ascribe unto thee: for thou art the God of my refuge.

10. God sheweth me his goodneis plenteously: and God shall let me see my desire upon mine enemies.

II Slay them not, left my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the fin of their mouth, and for the words of their lips, ley of Succoth. they shall be taken in their 7 Gilead is mine, and Ma-

pride: and why? their preach-

13 Confume them in thy mies, O God : defend me wrath ; confume them, that that it is God that ruleth in Ja-2 O deliver me from the cob, and unto the ends of the

14 And in the evening they 3 For lo, they lie waiting will return : grin like a dog, and will go about the city.

> 15 They will run here and there for meat: and grudge if they be not fatisfied.

16 As for me, I will fing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I fing : for thou, O God, art my refuge, and my merciful God.

falm lx. Deus, repulifti nos. God, thou hast cast us out, and scattered us abroad: thou haft also been displeased; O turn thee unto us again.

2 Thou haft moved the land, and divided it : heal the fores thereof, for it fhaketh.

2 Thou haft shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for fuch as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem: and mete out the val-

mattes

naffes is mine: Ephraim also is the strength of my head; Juda is my law-giver,

8 Moab is my wash-pot, over Edom will cast out my shoe: cometh my salvation. Philistia, be thou glad of me.

into Edom? 10 Haft not thou cast us out.

go out with our hofts?

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trouble: for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

Pfalm lxi. Exaudi, Deus. HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my

heart is in heaviness.

3 O fet me up upon the rock that is higher than I: for thou haft been my hope, and a strong tower for me against the ene-

4 I will dwell in thy tabernacle for ever : and my trult shall be under the covering of

thy wings.

5 For thou, O Lord, hast heard my defires ; and halt given an heritage unto those that fear thy name.

6 Thou shalt grant the king a long life: that his years may endure throughout all genera-

tions.

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7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preferve him.

8 so will I always fing praise unto thy name : that I may daily perform my vows

Morning Prayer. Pfalm Ixii. Nonne Deo. Y foul truly waiteth ftill upon God : for of him

2 He verily is my strength o Who will lead me into the and my falvation : he is my deftrong city: who will bring me fence, so that I shall not greatly. fall

2 How long will ye imagine O God wilt not thou, O God, mischief against every man: ye thall be flain all the fort of you; 11 O be thou our help in yea, as a tottering wall shall ye be, and like a broken

hedge.

4 Their device is only how to put him out, whom God will exalt: their delight is inlies; they give good words with their mouth, but curse with their heart.

5 Nevertheleis, my wait thou still upon God: for

my hope is in him.

He truly is my ftrength and my falvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truft.

8 O put your trust in him. alway, ye people : pour out your hearts before him, for God is our hope.

o As for the children of men. they are but vanity: the children of men are deceitful upon the weights; they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourselves unto vanity : if riches increase, fet not your heart upon them.

11 God spake once, and twice I have also heard the fame: that power belongeth unto God;

12 And that thou, Lord, art

L 3 merciful :

The PSALMS. The xii day. The xii day. merciful: for thou rewardest e- ing together of the froward: very man according to his work, and from the infurrection of

Pfalm lxiii. Deus, Deus meus, wicked doers.

early will I feek thee. 2 My foul thirsteth for thee, shoot out their arrows, even my slesh also longeth after bitter words thee : in a barren and dry land, where no water is.

2 Thus have I looked for fuddenly do they hir him, and

thee in holiness: that I might fear not. behold thy power and glery.

better than the life itself: my mune among themselves how

lips shall praise thee.

5 As long as I live will I that no man shall see them. magnify thee on this manner: and lift up my hands in thy and practife it: that they keep name.

6 My foul shall be satisfied man in the deep of his heart even as it were with marrow and fatness: when my mouth shoot at them with a swift arpraiseth thee with joyful lips.

7 Have I not remembred thee thee when I was waking?

8 Because theu hast been shall laugh them to scorn my helper: therefore under the shadow of thy wings will I rejoice.

o My foul hangeth upon is his work. thee: thy right hand hath up-

holden me.

hurt of my foul: they shall go are true of heart shall be glid. under the earth.

it Let them fall upon the edge of the fword: that they may be a portion for foxes.

in God; all they also that swear Jerusalem. by him, shall be commended: for the mouth of them that prayer: unto thee shall all flesh speak lies, shall be stopped.

Pfalm lxiv. Exaudi, Deus. I my prayer: preferve my unto our fins. life from fear of the enemy.

2 Hide me from the gather-

God, thou are my God: 3 Who have whet their tongue like a fword : and

4 That they may privily

thoot at him that is perfect :

5 They encourage them-4 For thy loving kindness is selves in mischief : and comthey may lay fnares, and fay,

6 They imagine wickedness, fecret among themselves, every

7 But God shall suddenly row: that they shall be wounded.

8 Yea, their own tongues. in my bed : and thought upon shall make them fall : infomuch that whoso feeth them.

> 9 And all men that fee it, shall say, This hath God done : for they shall perceive that it

10 The righteous shall rejoice in the Lord, and put his 10 These also that seek the trust in him: and all they that

> Evening Prayer, Pfalm lxv. Te decet hyninus.

Hou, O God, art praised in Sion: and unto thee 12 But the king shall rejoice shall the vow be performed in

2 Thou that hearest the

come.

3 My misdeeds prevail a-LEar my voice, O God, in gainst me : O be thou merciful

4 Bleffed is the man whom

thou

The PSALMS. The xii. day. The xii, day, thou choosest, and receivest Pfalm lxvi. Jubilate Dee.

unto thee: he shall dwell in O Be joyful in God, all ye thy court, and shall be satisfied O lands: sing praises unto with the pleasures of thy house, the honour of his name, make

5 Thou shalt shew us won- 2 Say unto God, O how derful things in thy righteous- wonderful art thou in thy ness. O God of our salvation: works: through the greatness thou that art the hope of all the of thy power shall thine enethat remain in the broad sea. thee.

terh fast the mountains : and is worship thee : sing of thee,

girded about with power.

the people.

8 They also that dwell in 5 He turneth the sea into dry tokens : thou that makest the rejoice thereof. cut-goings of the morning and 6 He ruletn with his power evening to praise thee.

very plenteous.

10 The river of God is full 7 O praise our God, ye peocorn, for so thou providest for praise to be heard; the earth.

rows, thou fendest rain into to flip. the little valleys thereof: thou o For thou, O God, haft makest it soft with the drops proved us: thou also hast triof rain, and bleffest the in ed us like as filver is tried. crease of it.

with thy goodness: and thy upon our loins. clouds drop farness.

rejoice on every side.

14 The folds shall be full of 12 I will go into thine house

even of thy holy temple. his praise to be glorious.

ends of the earth, and of them mies be found liars unto

6 Who in his strength set- 3 For all the world shall

and praise thy name.

7 Who stilleth the raging 4 0 come hither, and beof the sea: and the noise of hold the works of God: how his waves and the madness of wonderful he is in his doing toward the children of men!

the uttermost parts of the land: fo that they went through earth, shall be afraid at thy the water on foot; there did we

for ever this eyes behold the o Thou visitest the earth, people : and such as will not and bleffest it : thou makest it believe, shall not be able to exalt themselves.

of water: thou preparest their ple : and make the voice of his

8 Who holdeth our foul in 11 Thou waterest her fur- life : and suffereth not out feet

10 Thou broughtest us into 12 Thou crownest the year the snare: and laidest trouble

II Thou sufferedit men to 13 They shall drop upon ride over our heads : we went the dwellings of the wilder through fire and water, and nes : and the little hills shall thou broughtest us out into a wealthy place.

sheep : the valleys also shall with burnt-offerings : and will stand so thick with corn, that pay thee my vows, which I prothey shall laugh and sing, mised with my lips, and spake

with my mouth, when I was Morning Prayer. in trouble.

locks and goars.

en, all ye that fear God: and eth, so shalt thou drive them I will tell you what he hath away and like as wax meltdone for my foul.

my mouth : and gave him praif- God.

es with my tongue.

Lord will nor hear me.

17 But God hath heard me :

Drayer.

turned his mercy from me.

OD be merciful unto us, therless, and defendeth the us the light of his countenance, in his holy habitation.

O God: yea, let all the people in scarceness.

praise thee.

and be glad : for thou shalt when thou wentest through judge the folk righteously, the wilderness, and govern the nations upon

praise thee.

6 Then shall the earth bring Ifrael. forth her increase: and God, 9 Thou, O God, sentest a even our own God, shall give gracious rain upon thine inus his bleffing

7 God shall bless us : and all when it was weary.

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Pfalm lxviii, Exurgat Deus.

13 I will offer unto thee fat LET God arise, and let his burnt-facrifices, with the incense of rams: I will offer bul- them also that have him, flee before him.

14 O come hither and heark- 2 Like as the fmoke vanisheth at the fire. fo let the un-15 I called unto him with godly perish at the presence of

3 But let the rightcous be 16 If I incline unto wicked- glad, and rejoice before God: ness with mine heart : the let them also be merry and

joyful.

4 O fing unto God, and fing and confidered the voice of my praises unto his name : magnify him that rideth upon the 18 Praifed be God who hath heavens, as it were upon an not cast out my prayer : nor horse ; praise him in his name, 7AH, and rejoice before him.

Pfaim Ixvii. Deus miserentur. 5 He is a father of the fa-

and be merciful unto us. 6 He is the God that mak-2 That the way may be eth men to be of one mind in known upon earth: thy faving an house, and bringeth the health among all nations. prisoners out of captivity : but' 13 Let the people praise thee, letteth the runagates continue

7 O God, when thou went: 4 O let the nations rejoice est forth before the people:

8 The earth shook, and the earth. heavens dropped at the presence 5 Let the people praise thee, of God : even as Sinai also O God: let all the people was moved at the prefence of God, who is the God of

heritance : and refreshedst it.

the ends of the world shall fear 10 Thy congregation shall him. dwell therein : for thou, O

God.

The PSALMS. The will day, The Air day:

God, at of thy goodness pre- eth on still in his wickedness. pare for the poor.

The Lord gave the word: cat was the company of the

oreachers.

12 Kings with their armies did flee, and were discomfitted : and they of the houshold divided the spoil.

12 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with filver wings, and her feathers like gold.

14 When the Almighty fcattered kings for their fake: then were they as white as

fnow in Salmon.

15 As the hill of Bafan, fo is Gods hill: even an high hill,

as the hill of Basan.

16 Why hop ye fo, ye high hills? this is Gods hill, in the which it pleafeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thoufands of angels: and the Lord Nephthali. is among them, as in the holy

place of Sinai.

high, thou hast led captivity caprive, and received gifts for mies, that the Lord God might presents unto thee. dwell among them.

on us.

tion : God is the Lord, by whom that delight in war; we escape death.

of his enemies; and the hairy ans land shall soon stretch out scalp of such a one as go her hands unto God.

22 The Lord hath faid, I will bring my people again, as I did from Bafan : mine own will I bring again, as I did sometime from the deep

of the fea.

22 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through .. the same.

24 It is well feen, O God, how thou goeft : how thou, my God and King, goeth in the

fanctuary. 25 The fingers go before, the minstrels follow after : in s the midst are the damsels play-

ing with the timbrels.

26 Give thanks, O Ifrael, unto God the Lordin the congregations: from the ground of the heart.

27 There is little Benjamin s their ruler, and the princes of Juda their council: the princes of Zabulon, and the princes of

28 Thy God hath fent forth strength for thee : stablish the 18 Thou art gone up on thing, O God, that thou haft

wrought in us.

20 For thy temples fake at men : yea, even for thine ene. Jerusalem : so shall kings bring :

30 When the company of 19 Praised be the Lord dai- the spear-men, and multitude of ly : even the God who helpeth the mighty are scattered aus, and poureth his benefits up. broad among the beafts of the people, so that they humbly 20 He is our God, even the bring pieces of filver; and when God, of whom cometh falva- he hath scattered the people

21 Then shall the princes 21 God shall wound the head come out of Egypt : the Mori-

32 Sing

kingdoms of the earth : O fing praises unto the Lord.

33 Who fitteth in the heavens over all, from the beginning: thee, are fallen upon me. lo, he doth fend out his voice, yea, and that a mighty voice.

34 Ascribe se the power to turned to my reproof. God over Macl: his worthip 11 1 put on Lickcloth olfo: and strength is in the clouds:

35 O God, wonderful art thou in thy haly places : even the God of Ifrael; he will give frength and power unto his people; bleffed be God.

Evening Prayer. Pfalm lxix. Salvum me fac. CAVE me, O God : for the waters are come in, even

unto my foul.

2 1 stick fast in the deep mire. where no ground is: I am come into deep waters, so that the floods run over me.

2 I am weary of crying; my throat is dry: my fight faileth me for waiting fo long upon

my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knoweft my simpleness, and my faults

are not hid from thee.

6 Let not them that trust in thee, O Lord G d of hosts, be ashamed for my cause : let not those that seek thee, be confounded through me, O Lord God of Ifrael.

7 And why ? for thy fake have I fuffered reproof: shame

hath covered my face.

unto my brethren: even an a- on me, but there was no man,

The xinday 32 Sing unto God, O ye lien unto my mothers charen.

o For the zeal of thine have hath even eaten me : and he rebukes of them that rebukel

10 I wept and chaftened myfelf with fatting : and that was

and they jested upon me.

12 They that fit in the gate, speak against me : and the drunkards make fongs upon me.

13 But, Lord, 1 make my prayer unto thee: in an accept-

able rime.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy falvation.

15 Take me out of the mire, that I fink not: O let me be delivered from them that have me, and out of the d.ep waters.

16 Let not the water flood drown me, neither let the deep fwallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable : turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy fervant, for I am in trouble: O hafte thee, and hear me.

10 Draw nigh unto my foul, and fave it : O deliver me because of mine enemies.

20 Thou halt known my reproof, my shame, and my difhonour: mine adversaries are

all in thy fight.

21 Thy rebuke hath broken my heart; I am full of heavinels: 8 I am become a stranger I looked for some to have pity

22 Let their table be made have it in possession. withal and let the things fervants shall inherit it : and wealth, be unto them an occa- dwell therein. fion of falling.

thou down their backs. help me, O Lord.

25 Pour out thine indigna-

26 Let their habitation be wish me evil.

their tents.

27 For they persecute him cry over me, There, there. they talk how they may vex thee, be joyful and glad in them whom thou hast wound- thee : and let all such as delight Very Bus

28 Let them fall from one Lord be praised.

20 Let them be wiped out of O God.

30 As for me, when I am no long tarrying. poor and in heavincis: thy help, O God, shall lift me up.

31 I will praise the name of Psal. lxxi. In te, Domine, Speravi. God with a fong: and magnify

it with thankingiving.

Lord: better than a bullock and deliver me in thy rightethat hath horns and hoofs.

33 The humble shall consider me, and save me. this, and be glad : feek ye after God, and your foul shall live.

poor: and despiseth not his for thou art my house of deprisoners.

moveth therein.

22 They gave me gall to eat: 36 For God will fave Sion and when I was thirty, they and build the cities of Judah: give me vinegar to drink. that men may dwell there, and

a fnare to take themselves 37 The posterity also of his that should have been for their they that love his name, shall

Pfalm lxx. Deus, in adjutorium.

24 Let their eyes be blinded, TASTEthee, O God, to dethat they fee not : and ever bow I liver me : make hafte to

2 Let them be ashamed and tion upon them: and let thy confounded that feek after my wrathful displeasure take hold soul; let them be turned backof them ward, and put to confusion, that

void and no man to dwell in 3 Let them for their reward be foon brought to fhame: that

whom thou hast finitien; and 4 But let all those that seek in thy falvation fay alway. The

wickedness to another: and not 5 As for me, I am poor and come into thy righteoufness. in misery: hafte thee unto me.

the book of the living : and not 6 Thou art my helper and be written among the righteous my redeemer: O Lord, make

Morning Prayer.

TN thee, O Lord, have I pur my truft, let me never be 32 This alfo shall please the put to confusion : but rid me, oufness; incline thine ear unto

2 Be thou my ftrong hold. whereunto I may alway refort: 34 For the Lord heareth the thou hast promised to help me, fence, and my castle.

35 Let heaven and earth 3 Deliver me, O my God,

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out of the hand of the ungod- 15 Thou, O God, hast taught

4 For thou, O Lord God, thy wondrous works. art the thing that I long for : 16 Forfake me not, O God, thou art my hope, even from in mine old age, when I am

my youth.

holden up ever fince I was born: ration, and thy power to all them thou art he that took me out of that are yet for to come. my mothers womb, my praise shall be always of thee.

fure trust is in thee.

time of age: forfake me not again. when my strength faileth me.

against me, and they that lay forted me on every side, wait for my foul, take their is none to deliver him.

10 Go not far from me, O thou holy One of Israel, God: my God, hafte thee to 21 My lips will be fain when

help me.

II Let them be confounded foul whom thou hast delivered. and perish, that are against my to do me evil.

12 As for me, I will patiently abide alway: and will praise Psalm lxxii. Deus, judicium.

thee more and more.

13 My mouth shall daily falvation: for I know no end fon. thereof.

strength of the Lord God: and and defend the poor. will make mention of thy righ-

teoulness only.

ly: out of the hand of the unme from my youth up until righteous and cruel man, now: therefore will I tell of

gray-headed: until I have shew-Through thee have I been ed thy ftrength unto this gene-

17 Thy righteousness, O God, is very high: and great 6 I am become as it were a things are they that thou halt monster unto many : but my done ; O God, who is like un-

to thee!

7 O let my mouth be filled 18 O what great troubles and with thy praise : that I may adversities halt thou shewed fing of thy glory and honour me! and yet didft thou turn and all the day long. refresh me : yea, and broughtest 8 Cast me not away in the me from the deep of the earth

10 Thou haft brought me o For mine enemies speak to great honour : and com-

20 Therefore will I praise counsel together, saying: God thee and thy faithfulness, O hath forfaken him, perfecute God, playing upon an instru-him, and take him, for there ment of musick: unto thee will I fing upon the harp, O

I fing unto thee : and fo will my

22 My tongue also shall talk foul: let them be covered with of thy righteousness all the shame and dishonour, that seek day long : for they are confounded and brought unto shame that seek to do me evil.

IVE the king thy judge-I ments, O God: and thy speak of thy righteousness and righteousness unto the kings

2 Then shall he judge thy 14 I will go forth in the people according unto right:

> 2 The mountains also shall bring peace : and the little

hills

The PSALMS: The xiv. day. The xiv day. hills righteousness unto the made ever unto him, and daily shall he be praised. people.

folk by their right : defend the of corn in the earth, high upchildren of the poor, and pu- on the hills : his fruit shall

long as the fun and moon en upon the earth. to another.

moon endureth.

from the one sea to the other: all the earth shall be filled with and from the flood unto the his majesty. Amen, amen. worlds end.

wilderness, shall kneel before T Ruly God is loving unto him: his enemies shall lick the Israel: even unto such

10 The kings of Tharsis, 2 Nevertheless, my feet were fents: the kings of Arabia and had well nigh flipt. Saba shall bring gifts.

II All kings thall fall down at the wicked : I do also fee before him: all nations shall the ungodly in such prosperity.

12 For he shall deliver the death: but are lusty and strong. poor, when he crieth: the 's They come in no misforneedy also, and him that hath tune like other folk : neither no helper.

13 He shall be favourable to men.

poor.

and dear shall their blood be they lust. in his fight.

him shall be given of the gold their talking is against the of Arabia : prayer shall be most High.

4 He shall keep the simple 16 There shall be an heap nish the wrong-doer. shake like Libanus, and shall 5 They shall fear thee as be green in the city like grass:

dureth : from one generation 17 His name shall endure for ever; his name shall re-6 He shall come down like main under the sun among the the rain into a fleece of wooll: posterities: which thall be blefeven as the drops that water fed through him; and all the the earth. heathen shall praise him.

7 In his time shall the righ- 18 Blessed be the Lord God, teous flourish : yea, and abun- even the God of Israel : which dance of peace, fo long as the only doeth wondrous things

10 And bleffed be the name 8 His dominion shall be also of his Majesty for ever: and

. Evening Prayer. o They that dwell in the Pf. lxxiii. Quam bonus Ifrael ! as are of a clean heart.

and of the ifles, shall give pre- almost gone : my treadings

3 And why? I was grieved

do him fervice. 4 For they are in no peril of

are they plagued like other

the simple and needy: and 6 And this is the cause that shall preserve the souls of the they are so holden with pride s and overwhelmed with cruelty.

14 He shall deliver their 7 Their eyes swell with fouls from falshood and wrong: farness: and they do even what

8 They corrupt other, and 15 He shall live, and unto speak of wicked blasphemy : mouth unto the heaven : and me by my right hand. their tongue goeth through 23 Thou shalt guide me with the world: thy counsel: and after that re-

10 Therefore fall the people ceive me with glory. unto them : and thereout fuck 24 Whom have I in heaven

should God perceive: is there comparison of thee. knowledge in the most High? 25 My flesh and my heart

and these have riches in post for evet. session: and I said, Then have 26 For lo, they that for sake I cleanfed my heart in vain, thee, shall perish : thou hast and washed mine hands in inno- destroyed all them that commit

been punished: and chattened hold me fast by God, to put my

every morning.

even as they: but lo, then I gates of the daughter of Sion. should have condemned the ge- Pfalm lxxiv. Ut quid, Deus?

derstand this: but it was too why is thy wrath so hot against

functuary of God: then under- gation: whom thou hast pur-

fet them in flippery places : thine inheritance : and mount and castest them down, and Sion, wherein thou hast dwelt. destroyest them.

a fearful end!

10 Yea, even like as a dream nish out of the city.

20 Thus my heart was griev-

my reins.

X 21 So foolish was I, and ignorant: even as it were a beaft before thee.

22 Nevertheless, I am alway with axes and hammers.

o For they stretch forth their by thee : for thou hast holden

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they no small advantage. but thee : and there is none 11 Tush, say they, how upon earth that I defire in

12 Lo, these are the ungod- faileth : but God is the strength ly, these prosper in the world, of my heart, and my portion

fornication against thee.

13 All the day long have I 27 But it is good for me to trust in the Lord God: and to 14 Yea, and I had almost said speak of all thy works in the

neration of thy children.

15 Then thought I to un
absent from us so long: absent from us so long: hard for me. the sheep of thy pasture?

16 Until I went into the 2 O think upon thy congreflood I the end of these men; chased, and redeemed of old.

17 Namely, how thou doft 2 Think upon the tribe of

4 Lift up thy feet, that thou 18 O how fuddenly do they mayest utterly destroy every confume : perish, and come to enemy : which hath done evil in thy fanctuary.

5 Thine adversaries rore in when one awaketh: fo shalt the midst of thy congregations: thou make their image to va- and fet up their banners for

tokens.

6 He that hewed timber ed: and it went even through afore out of the thick trees: was known to bring it to an excellent work.

> 7 But now they break down all the carved work thereof:

> > 8 They

name, even unto the ground. poor for ever.

9 Yea, they faid in their 21 Look upon the covenant : hearts, Let us make havock of for all the earth is full of durkthem altogether: thus have ness, and cruel habitations. they burnt up all the houses of 22 O let not the simple go a-

there is not one prophet more: name.

the adversary do this disho- eth thee daily ever?

thy hand: why pluckest thou . not thy right hand out of thy Morning Payer. bosom to consume the enemy? Psalm 1xxv. Confitebimur tibi.

est the heads of the dragons in works declare. the waters.

of Leviathan in pieces: and cording unto right. gavest him to be meat for the 4 The earth is weak, and all

16 Thou broughtest out up the pillars of it. fountains, and waters out of the 5 I faid unto the fools, Deal

mighty waters.

17 The day is thine, and the 6 Set not up your horn on night is thine: thou haft pre-high: and speak not with a pared the light and the fun. fliff neck.

19 Remember this, O Lord, fouth. and how the foolish people hath Judge: he putteth down one, blasphemed thy name.

20 O deliver not the soul of 9 For in the hand of the

8 They have fet fire upon thy turtle-dove unto the multithy holy places: and have de-tude of the enemies; and forfiled the dwelling-place of thy get not the congregation of the

God in the land. way ashamed but let the poor to We see not our tokens, and needy give praise unto the

no, not one is there among us, 23 Arise, O God, maintain that understandeth any more, thine own cause : remember 11 O God, how long shall how the foolish man blasphem-

nour : how long shall the ene- 24 Forget not the voice of my blaspheme thy name, for thine enemies: the presumption of them that hate thee, in-12 Why withdrawest thou creaseth ever more and more,

13 For God is my King of JNTO thee, O God, do we old: the help that is done up. J give thanks: yea, unto on earth, he doeth it himself. thee do we give thanks.

14 Thou didst divide the sea 2 Thy name also is so nigh: through thy power: thou brak- and that do thy wondrous

3 When I receive the con-15 Thou smotest the heads gregation: I shall judge ac-

people in the wilderness. the inhabiters thereof: I bear

hard rocks: thou driedit up not fo madly; and to the ungodly, Set not up your horn.

18 Thou haft fet all the bor- 7 For promotion cometh ders of the earth : thou haft neither from the east, nor from made furnmer and winter. the west nor yet from the

how the enemy hath rebuked: 8 And why? God is the

The xv. day.

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Lord there is a cup, and the 11 Promise unto the Lord wine is red : it is full mixt, and your God, and keep it, all ye

all the ungodly of the earth thall ought to be feared. drink them, and fuck them 12 He shall refrain the spirit

of Jacob: and praise him for Pialm lxxvii. Voce mea ad

horns of the righteous shall be cry with my voice, and he shall exalted. It is the different work hearken unto me.

and his dwelling in Sion. fort.

3 There brake he the arrows 3 When I am in heaviness.

4 Thou art of more honour plain. and might; than the hills of the 4 Thou holdest mine eyes

5 The proud are robbed, cannot speak. and all the men whose hands of old : and the years that are were mighty, have found no pait. thing.

in thy fight, when thou art more entreated?

the earth trembled, and was evermore?

ftill,

upon earth.

he poureth out of the same. that are round about him: 10. As for the dregs thereof: bring prefents unto him that

out. of princes : and is wonderful II But I will talk of the God among the kings of the earth.

Dominum.

12 All the horns of the ungodly also will I break: and the Voice: even unto God will I

Pfalm lxxvi. Notus in Judea. 2 In the time of my trouble I N Jury is God known : his I fought the Lord : my fore name is great in Ifrael. ran, and ceafed not in the night-2 At Salem is his tabernacle: scason; my foul refused com-

of the bow : the shield, the I will think upon God : when fword, and the battle. my heart is vexed, I will com-

robbers. It waking: I am fo feeble that I

they have slept their sleep: 5 I have considered the days

6 I call to remembrance my 6 At thy rebuke, O God of fong: and in the night I com-Jacob: both the chariot and mune with mine own heart, and horse are fallen. fearch out my spirits.

7 Thou, even thou art to 7 Will the Lord absent himbe feared: and who may stand self for ever: and will he be no

8 Is his mercy clean gone 8 Thou didst cause thy judge- for ever: and is his promise ment to be heard from heaven: come utterly to an end for

o Hath God forgotten to be 9 When God arose to judge- gracious: and will he shut up ment : and to help all the meek his loving kindness in displeafure ?

to The fierceness of man 10 And I said, It is mine shall turn to thy praise: and own infirmity: but I will rethe fierceness of them shalt thou member the years of the right refrain. hand of the most Highest.

The PSALMS. The xv. day. The xv. day. II I will remember the works generations to come : but to f the Lord: and call to mind shew the honour of the Lord, hy wonders of old time. his mighty and wonderful works 12 I will think also of all thy that he hath done. orks: and my talking shall be 5 He made a covenant with Jacob, and gave Ifrael a law: thy doings. 13 Thy way, O God, is holy: which he commanded our foretho is so great a God as our fathers to teach their children od? That their posterity might 14 Thou art the God that know it : and the children beth wonders: and hast de- which were yet unborn; ared thy power among the 7 To the intent that when they come up: they might flew eople. 15 Thou haft mightily de- their children the fame; vered thy people : even the 8 That they might put their ns of Jacob and Joseph. trust in God: and not to forget. 16 The waters faw thee, O the works of God, but to keep od, the waters faw thee, and his commandments; ere afraid: the depths also g And not to be as their forefathers, a faithless and stubborn ere troubled. 17 The clouds poured out generation : a generation that ater, the air thundered : and fet not their heart aright, and whose spirit cleaveth not stedine arrows went abroad. 18 The voice of thy thun- fastly unto God; er was heard round about : 10 Like as the children of he lightnings shone upon the Ephraim: who being harnessed fround; the earth was moved, and carrying bows, turned nd shook withal. themselves back in the day of 19 Thy way is in the fea, battle. nd thy paths in the great wa-11 They kept not the coveers: and thy foot steps are not mant of God: and would not

nown. 20 Thou leddeft thy people ke sheep: by the hand of Moes and Aaron.

Evening Prayer.

Pfalm lxxviii. Attendite, popule. TEar my law, O my people: incline your ears unto the field of Zoan. the words of my mouth.

parable: I will declare hard

Centences of old;

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have told us;

4 That we should not hide 16 He clave the hard rocks

walk in his law; 12 But forgat what he had done: and the wonderful works

that he had shewed for them. 13 Marvellous things did he in the fight of our forefathers, in the land of Egypt : even in

14 He divided the sea, and let 2 I will open my mouth in them go through : he made the waters to frand on an heap.

15 In the day-time also he 3 Which we have heard and led them with a cloud; and all known: and fuch as our fathers the night through with a light of fite.

them from the children of the in the wilderness: and gave them

been out of the great depth.

of the stony rock : so that it not disappointed of their lust. gushed out like the rivers.

ned more against him: and wrath of God came upon them, provoked the most Highest in and slew the wealthiest of them: the wildernefs.

their hearts : and required 32 But for all this they fin-

meat for their luft.

20 They spake against God not his wondrous works. alfo, faying: Shall God prepare 33 Therefore their days did a table in the wilderness?

21 He smote the stony rock their years in trouble.
deed, that the water gushed 34 When he slew them, they indeed, that the water gushed out, and the streams flowed sought him : and turned them withal: but can he give bread early, and inquired after God. allo, or provide field for his people ?

this, he was wrath: 1) the fire redcemer. was kindled in Jacob, and there came up heavy displeasure a-

gainst Israel;

23 Because they believed not in God: and put not their truit in his help.

24 So he commanded the clouds above: and opened the

doors of heaven.

25 He rained down manna allo upon them for to cat: and gave them food from heaven.

25 So man did eat angels food: for he fent them meat

enough.

27 He caused the east wind to blow under heaven: and through his power he brought in the fouth west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the fand of the fea.

29 He let it fall among their nefs: and grieved him in the tents: even round about their defert. habitation.

them drink thereof as it had 30 So they did eat, and were well filled; for he give them 17 He brought waters out their own defire : they were

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31 But while the meat was 18 Yet for all this they fin- yet in their mouths, the heavy yea, and smote down the chosen 19 They tempted God in men that were in Ifrael.

ned yet more : and believed

he confume in vanity: and

35 And they remembered that God was their ftrength: and 22 When the Lord heard that the high God was their

26 Nevertheless, they did but flatter him with their mouth : and dissemble with him in their tongue.

37 For their heart was not whole with him; neither continued they stedfast in his co-

venant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not fuffer his whole displeasure to arife.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not ag iin.

41 Many a time did they provoke him in the wilder-

42 They turned back, and tempred

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of the enemy;

45 He turned their waters 58 But turned their backs. in o blood: fo that they might and fell away like their forenot drink of the rivers.

46 He fent lice among them, broken bow. and devoured them up : and 59 For they grieved him

the caterpiller: and their 12- their images. bour unto the grathopper. 60 When God heard this, he

with hail-thones; and their mul- pleasure at Israel;

berry-trees with the frost.

furiousness of his wrath, anger, into the enemies hand. displeasure, and trouble : land 63 He gave his people over

51 He made a way to his in- wroth with his inheritance. dignation, and spared not their foul from death: but gave their young men: and their maidens life over to the peftilence.

52 And finote all the firstborn in Egypt: the most prin- with the sword and there cipal and mightiest in the dwel- were no widows to make la-

lings of Ham.

53 But as for his own people, and carried them in the wilderness like a flock.

fately, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them with - tribe of Ephraim; in the borders of his fanctuary : purchased with his right hand. he loved:

tempted God: and moved the 56 He cast out the heathen holy One in Israel. also before them: caused their 43 They thought not of his lind to be divided among them hand: and of the day when he for an heritage, and made the delivered them from the hand tribes of Israel to dwell in their tents.

44 How he had wrought his 57 So they tempted and difmiracles in Egypt: and his won- pleased the most high God: and

ders in the field of Zoan. kept not his testimonies;

fathers: starting aside like a

frogs to destroy them. with their hill-altars : and pro-47 He gave their fruit unto voked him to displeasure with

48 He deltroyed their vines was wroth : and took fore dif-

61 So that he forfook the 49 He smote their cattle also tabernacle in Silo : even the tent with hail-thones; and their that he had pitched among men,

Hocks with hot thunder-bolts. 62 He delivered their power . 50 He cast upon them the into coptivity : and their beauty

fent evil angels among them. also unto the fword; and was

64 The fire confumed their were not given to marriage.

65 Their priests were flain mentation.

66 So the Lord awaked as he led them forth like theep: one out of fleep; and like a giant refreshed with wine.

67 He smote his enemies in 54 He brought them out the hinder parts: and put them

to a perpetual hame.

68 He retuled the tabernacle of Joseph : and chose not the

69 But chose the tribe of Jueven to his mountain which he dah : even the hill of Sion which

70 And there he built his Jacob : and laid waste his temple on high and laid the dwelling-place. foundation of it like the ground 8 0 remember not our old

71 He chose David also his to great misery. fervant : and took him away o Help us, O God of our fal-

took him: that he might feed names fake Jacob his people, and Ifrael his 10 Wherefore do the heainheritance.

74 So he fed them with a God? faithful and true heart: and ru- 11 O let the vengeance of thy led them prudently with all his fervants blood that is shed be

power.

thy holy temple have they de- die. filed, and made Jerufalem and 12 And for the blasphemy,

servants have they given to be them, O Lord, seven-fold into meat unto the fowls of the their bosom.

be angry: shall thy jealousy the cherubims.

upon the heathen that have not strength, and come, and help us.

7 For they have devoured a O Lord God of hofts: how

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which he hath made conti- fins, but have mercy upon us, and that foon for we are come

from the sheep-folds. vation, for the glory of thy 72 As he was following the name: O deliver us, and be ews great with young ones, he merciful unto our fins for thy

then fay : Where is now their

openly fhewed upon the heathen

in our fight.

Morning Prayer. 12 Olet the forrowful fighing of the prisoners come before Pfalm lxxix. Deus, venerunt, thee: according to the greatness God, the heather are come of thy power, preferve thou into thine inheritance: those that are appointed to

heap of stones. wherewith our neighbours have 2 The dead bodies of thy blasphemed thee : reward thou

air: and the fieth of thy faints 14 So we that are thy people unto the beafts of the land, and sheep of thy pasture, shall 3 Their blood have they shed give thee thanks for ever: and like water on every fide of Je- will alway be shewing forth thy rufalem : and there was no man praise from generation to ge-

4 We are become an open Pfalm lxxx. Qui regis Ifrael. fhame to our enemies: a very HEar, O thou shepherd of scorn and derision unto them Harley thou that leadest that are round about us. 101 Joseph like a theep: shew thy-5 Lord, how long wift thou felf also thou that fittest upon

burn like fire for ever? 2 Before Ephraim, Benjamin, 6 Pour out thine indignation and Manasses : thir up thy

known thee : and upon the king 3 Turn us again, O God : doms that have not called upon flew the light of thy countethy name. 12 and 12 apro and nance, and we shall be whole.

long

The PSALMS. The xvi. day. long wilt thou be angry with upon the fon of man, whom thy people that prayeth? thou madeft fo ftrong for thine 5 Thou feedest them with own felf.

6 Thou haft made us a very name.

of hofts: fhew the light of thy be whole. countenance, and we shall be Psalm lxxxi. Exultate Dec. whole.

our of Egypt: thou hast cast out noise unto the God of Jacob. the heathen and planted it. Take the pfalm, bring hi-

and when it had taken root, it with the lute.

filled the land.

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boughs thereof were like the feast-day. goodly cedar trees.

branches unto the lea: and her of Jacob.

they that go by, pluck off her had heard a ffrange language. grapes ?

wood dorn root it up and the livered from making the pore.

God of hofts, look down from and heard thee what time as heaven behold, and visit this the storm fell upon thee.

15 And the place of the vine- waters of strife. yard that thy right hand hath o Hear O my people, and I planted : and the branch that will affure thee, O Brael : if thou madeft to itrong for thy thou will heatken unto me, princes

at the rebuke of thy counter it I am the Lord thy God, nance.

man of thy right thand cound and illies fill in

the bread of tears and giveft 18 And to will not we go them plenteousness of tears to back from thee: O let us live, and we shall call upon thy

ftrife unto our neighbours : and 10 Turn us again, O Lord our enemies laugh us to fcorn. God of hofts : fhew the light of 7 Turn us again, thou God thy countenance, and we shall

8 Thou hast brought a vine Sing ye merrily unro God our strength: make a cheerful

o Thou madest room for it : ther the tabret : the merry harp

3 Blow up the trumpet in the 10 The hills were covered new-moon; even in the time apwith the shadow of it: and the pointed, and upon our solemn

4 For this was made a statute 11 She stretched out her for Israel: and a law of the God

boughs unto the river. This he ordained in Joseph 12 Why haft thou then brok. for a testimony: when he came en down her hedge: that all out of the land of Egypt, and

6 I cased his shoulder from the 12 The wild boar out of the burden : and his hands were de-

wild beafts of the field devour it. Thou called upon me in 14 Turn thee again, thou troubles, and I delivered thee:

8 I proved thee also; at the

10 There shall no strange of it is burnt with fire, and god he in thee whether shalt cut down and they shall perish thou worship any other god.

17 Let thy, hand be upon the of Egypt sopen thy mouth wide

temple on high and laid the dwelling-place. foundation of it like the ground 8 O remember not our old nually.

71 He chose David also his to great misery.

from the theep-folds.

rook him: that he might feed names fake Jacob his people, and Ifrael his inheritance.

73 So he fed them with a God? faithful and true heart: and ru-

Morning Prayer.

thy holy temple have they de- die. heap of stones. Tro Ela

fervants have they given to be them, O Lord, seven-fold into meat unto the fowls of the their bosom. unto the beafts of the land.

be angry: shall thy jealousy the cherubims.

upon the heathen that have not strength, and come, and help us.

70 And there he built his Jacob : and laid waste his

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which he hath made conti- fins, but have mercy upon us, and that foon: for we are come

fervant : and took him away o Help us, O God of our falvation, for the glory of thy 72 As he was following the name: O deliver us, and be ews great with young ones, he merciful unto our fins for thy

10 Wherefore do the heathen fay: Where is now their

II O let the vengeance of thy led them prudently with all his servants blood that is shed be openly flewed upon the heathen

in our fight.

12 O let the forrowful fighing. of the prisoners come before Pfalm lxxix. Deus, venerunt, thee: according to the greatness God, the heathen are come of thy power, preferve thou into thine inheritance: those that are appointed to

filed, and made Jerufalem and 13 And for the blasphemy, wherewith our neighbours have 2 The dead bodies of thy blasphemed thee : reward thou

air: and the flesh of thy faints 14 So we that are thy people and theep of thy pasture, shall 3 Their blood have they shed give thee thanks for ever: and like water on every fide of Je- will alway be shewing forth thy, rusalem : and there was no man praise from generation to geto bury them. Walls on saw neration.

4 We are become an open Pfalm lxxx. Qui regis Ifraek fhame to our enemies: a very HEar, O thou shepherd of form and derision unto them Hisrael, thou that leadest that are round about us. 121 Joseph like a sheep: shew thy-5 Lord, how long wilt thou felf also thou that fittest upon

burn like fire for ever ? 2 Before Ephraim, Benjamin, 6 Pour cut thine indignation and Manasses : itir up thy

known thee.: and upon the king. 3 Turn us again, O God: doms that have not called upon shew the light of thy countethy name. I have a support and we shall be whole.

7 For they have devoured 4 O Lord God of hofts: how

long

long wilt thou be angry with upon the fon of man, whom thy people that prayeth? ... thou madeft to itrong for thine

5 Thou feedest them with own self.
the bread of tears: and givest 18 And so will not we go them plenteousness of tears to back from thee: O let us live. drink. and we shall call upon thy

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6 Thou hast made us a very name.

of hosts: shew the light of thy be whole. countenance, and we shall be Psalm lxxxi. Exultate Deo.

out of Egypt: thou hast cast out noise unto the God of Jacob.

and when it had taken root, it with the lute.

filled the land.

with the shadow of it: and the pointed, and upon our solemn boughs thereof were like the feast-day. goodly cedar trees.

branches unto the fea: and her of Jacob.

en down her hedge: that all out of the land of Egypr, and they that go by, pluck off her had heard a ffrange language. grapes?

wood dorn root it up and the livered from making the pots.

God of hofts, look down from and heard thee what time as heaven behold, and visit this the storm fell upon thee.

15 And the place of the vine- waters of strife. yard that thy right hand hath 9 Hear O my people, and I planted and the branch that will affire thee, O Hrael if thou madeft to itrong for thy thou will heatken unto me,

at the rebuke of thy counter 11 1 am the Lord thy God, mance.

man of thy right thand : and and illicate filling O

ftrife unto our neighbours : and 10 Turn us again. O Lord our enemies laugh us to foorn. God of holts: thew the light of 7 Turn us again, thou God thy countenance, and we shall

whole. Sing ye merrily unto God our Strength: make a cheerful

Thou madeft room for it : ther the tabret : the merry hard

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wild beafts of the field devour it. Thou calledit upon me in 14 Turn thee again, thou troubles, and I delivered thee:

8 I proved thee also: at the

10 There shall no strange out down! and they shall perish thou worship any other god.

17 Let thy hand be upon the of Egypt sopen thy mouth wide

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12 But my people would not thou the earth : for thou shalt hear my voice: and Israel would take all heathen to thine inhenot obey me.

13 So I gave them up unto Pfalm lxxxiii. Deus quis similis? their own hearts lusts: and let HOLD not thy tongue, o them follow their own imaginations.

I God, keep not still silence: refrain not thyself, O God.

15 I should soon have put head. down their enemies; and turn- 3 They have imagined crafed my hand against their adver- tily against thy people : and faries.

16 The haters of the Lord ones. should have been found liars: 4 They have said, Come, but their time should have endu- and let us root them out, that red for ever.

also with the finest wheat-flour: no more in remembrance. thee.

judge among gods.

wrong judgement : and accept them that dwell at Tyre.

less: see that such as are in need children of Lot.

poor: fave them from the hand and unto Jabin at the brook of of the ungodly. It is water 18

5 They will not be learned, 10 Who perished at Endor: still in darkness: all the foun-earth.
Bations of the earth are out of 11 Make them, and their

and ye are all the children of like as Zeba and Salmana;

7 But ye shall die like men; ourselves : the houses of God and fall like one of the princes, in possession,

ritance.

IN O that my people would 2 For lo, thine enemies make

have hearkened unto me : for if a murmuring : and they that Israel had walked in my ways, hate thee, have lift up their

taken counsel against thy secret

they be no more a people; and 17 He should have fed them that the name of Israel may be

and with hony out of the stony 5 For they have cast their rock should I have satisfied heads together with one confent : and are confederate a-Evening Prayer. gainft thee;

Pfalm lxxxii. Deus fletit. 6 The tabernacles of the OD standeth in the congre- Edomites and the Ismaelites: J gation of princes: he is a the Moabites and Hagarens;

7 Gebal, and Ammon, and 2 How long will ye give Amalech: the Philistines, with

the perfens of the ungodly? 8 Affur also is joined with 3 Defend the poor and father- them : and have holpen the

and necessity have right, good to But do thou to them as un-4 Deliver the out-cast and to the Madianites unto Sisera, Kifon;

nor understand, but walk on and became as the dung of the

courfe princes like Oreb and Zeb:
6 I have faid, Ye are gods: yea, make all their princes

the most Highest. 1 12 Who say, Let us take to

8 Arife, O God, and judge 13 0 my God, make them

The PSALMS. The xvi. day The xvi. day. like unto a wheel : and as the 8 O Lord God of hofts, hear stubble before the wind; my prayer : hearken, O God

14 Like as the fire that of Jacob. burneth up the wood : and 9 Behold, O God our deas the flame that confumeth fender; and look upon the the mountains,

with thy tempest : and make is better than a thousand.

ed, O Lord : that they may God: than to dwell in the tents

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perifh.

thou, whose name is Jehovah: godly life. art only the most Highest over 13 O Lord God of hosts:

all the earth.

Pfalm lxxxiv. Quam dilecta! his truft in thee.

How amiable are thy Pfal. lxxxv. Benedixifti, Domine. hofts!

longing to enter into the courts of Jacob. of the Lord: my heart and my 2 Thou hait forgiven the flesh rejoice in the living God. offence of thy people: and co-

Yea, the sparrow hath yered all their fins. found her an house, and the 3 Thou hast taken away all swallow a nest, where she may thy displeasure; and turned lay her young : even thy al- thyself from thy wrathful intars, O Lord of hofts, my King dignation. and my God, and a 7 of d

Bleffed are they that dwell faviour : and let thine anger in thy house: they will be al- cease from us.

6 Who going through the 6 Wilt thou not turn again, vale of milery, use it for a and quicken us: that thy pro-well: and the pools are filled ple may rejoice in thee? with water.

7 They will go from strength Lord : and grant us thy falvato itrength; and unto the God tion. of gods appeareth every one of 8 I will hearken what the them in Sion.

face of thine anointed.

15 Persecute them even so 10 For one day in thy courts:

them afraid with thy storm. II I had rather be a door-16 Make their faces alham- keeper in the house of my feek thy name. of ungodlines.

17 Let them be confounded 12 For the Lord God is a and vexed ever more and more: light and defence: the Lord let them be put to shame and will give grace and worship; and no good things shall be 18 And they shall know that withold from them that live a

bleffed is the man that putteth

dwellings: thou Lord of T Ord, thou art become gracious unto thy land : thou 2 My foul hath a defire and hait turned away the captivity

4 Turn us then, O God our

way praising thee. 5 Wilt thou be displeased at 5 Bleffed is the man whose us for ever : and wilt thou strength is in thee: in whose thretch out thy wrath from one heart are thy ways. generation to another?

7 Shew us thy mercy, O

Lord God will fay concerning

The xvii day. The PSALMS. The xvii. day. me : for he shall speak peace 9 All nations whom thou

unto his people, and to his haft made, shall come and

them that fear him: that glo- 10 For thou art great, and ry may dwell in our land. doest wondrous things: thou

10 Mercy and truth are met art God alone. together : righteousness and II Teach me thy way, o

the earth : and righteousness thee, that I may fear thy name, hath looked down from heaven. 12 I will thank thee, O Lord

12 Year the Lord shall shew my God, with all my heart: loving kindness: and our land and will praise thy name for shall give her increase, a live kevermore.

13 Righteousness shall go 13 For great is thy mercy before him; and he shall direct toward me; and thou hast dehis going in the way. livered my foul from the ne-

Pfalm lxxxvi. Inclina, Domine. against me: and the congre-DOW down thine ear, O gations of naughty men have D Lord, and hear me : for fought after my foul, and have

I am poor and in misery.

not set thee before their eyes.

2 Preserve thou my soul, 15 But thou, O Lord God, thy dervant that putreth his cy : long-fuffering, plenteous

trust in thee.

Lord : for I will call daily up- and have mercy upon me : give on thee. as a miliable with thy strength unto thy servant,

fervant: for unto thee, O.Lord, maid, at at on to bro late

upon thee, the property of the haft holpen me, and comforted

on 6 Give ear, Lord, unto my me.

there is not one that can do as God. thou doest, will be brod 3 I will think upon Rahab

faints, that they turn not again. worship thee, O Lord: and 9 For his falvation is nigh shall glorify thy name.

peace have kiffed each other. Lord, and I will walk in the II Truth thall flourish out of truth : O knit my heart unto

thermost hell.

Morning Prayer. 14 O God, the proud are rifen

for I am holy: my God, fave art tull of compassion and mer-

in goodness and truth.

3 Be merciful unto me, O 16 O turn thee then unto me, a Comfort the foul of thy and help the fon of thine hand-

do I lift up my foul man 17 Shew fome token upon For thou, Lord, art good me for good, that they who and gracious: and of great hate me, may fee it, and be mercy unto all them that call ashamed : because thou, Lord,

prayer: and ponder the voice Pfalm lxxxvii. Fundamenta ejus. of my bumble defires. The foundations are upon the holy hills the Lord I will call upon thee: for thou lloweth the gates of Sion more hearest me. who are works of than all the dwellings of Jacob. 8 Among the gods there is 2 Very excellent things are none like unto thee, O Lord: spoken of thee: thou city of

The xvii. day. The PSALMS. The xvii. day. and Babylon: with them that 9 My Sight failest for very trouble: Lord, I have called know me. 4 Behold ye the Philistines daily upon thee, I have ftretchalso: and they of Tyre, with ed forth my hands unto thee. the Morians; lo, there was he 10 Doft thou shew wonders among the dead : or shall the

5 And of Sion it shall be reported, that he was born in her and the most High shall stablish her.

6 The Lord shall rehearse it. when he writeth up the people: that he was born there.

7 The fingers also and trumperers shall he rehearse : all my fresh springs shall be in thec.

Pfalm lxxxviii. Domine Deus. Lord God of my falvation, I have cried day and night before thee: O let my prayer enter into thy prefence; incline thine ear unto my calling.

2 For my foul is full of trouble: and my life draweth nigh unto hell.

2 I am counted as one of them that go down into the pit: and I have been even as a man that hath no itrength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou haft laid me in the lowest pit: in a place of darknels, and in the deep.

6 Thine indignation lieth hard upon me: and thou haft vexed me with all thy storms.

Thou halt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

thee ? II Shall thy loving kindness be shewed in the grave : or thy faithfulness in destruction?

dead rife up again and praise

12 Shall thy wondrous works be known in the dark: and thy righteonfacts in the land where all things are forgotten?

13 Unto thee have I cried. O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my foul : and hidest thou thy face from me?

15 I am in milery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compalled me together on every fide.

18 My lovers and friends hast thou pur away from me: and hid mine acquaintance out of my light.

Evening Prayer.

Pfalm Ixxxix. Mifericordins Domini.

MY fong shall be alway of the loving kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have faid, Mercy shall be fet up for ever : thy

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The xvii. day, The PSALMS The xvii. day, gruth shalt thou stablish in the 16 Blessed is the people, O heavens.

with my chosen: I have sworn thy countenance. unto David my fervant,

4 Thy feed will I stablish for ever : and fet up thy throne from one generation to another.

5 O Lord the very heavens shall praise thy wondrous works: and thy truth in the congregation of the faints.

6 For who is he among the clouds: that shall be compar-

ed unto the Lord ?

7 And what is he among the gods: that shall be like unte

the Lord ?

faints: and to be had in re- people. verence of all them that are round about him.

9 O Lord God of hofts, who is like unto thee : thy truth, most mighty Lord, is on every

fide.

to Thou ruled the raging of thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad

with thy mighty arm.

12 The heavens are thine, half laid the foundation of the in my name shall his horn be round world, and all that there-exalted. in is.

12 Thou hast made the north and the fouth: Tabor and Her- hand in the floods. mon shall rejoice in thy name.

14 Thou haft a mighty arm: strong is thy hand, and high is

thy right hand.

15 Righteousness and equity are the habitation of thy feat : mercy and truth shall go before thy face.

Lord, that can rejoice in thee: 3 I have made a covenant they shall walk in the light of

17 Their delight shall be daily in thy name: and in thy righteoufness shall they make

their boaft.

18 For thou art, the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our de-

tence: the holy One of Israel

is our King.

20 Thou spakest sometime in visions unto thy faints, and faidst: I have laid help upon 8 God is very greatly to be one that is mighty, I have scared in the council of the exalted one chosen out of the

> 21 I have found David my fervant: with my holy oil have

I anointed him.

22 My hand shall hold him fatt : and my arm shall strengthen him.

23 The enemy shall not be the sea: thou stillest the waves able to do him violence: the fon of wickedness shall not hurt him.

> 24 I will smite down his fors before his face and plague

them that hate him.

25 My truth also and my the earth also is thine : thou mercy shall be with him : and

26 I will set his dominion also in the sea : and his right

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born : higher than the

kings of the earth.

20 My mercy will I keep for him

The xvii day. The PSALMS. The xviii day. him for evermore : and my ry : and cast his throne down to covenant shall stand fath with the ground,

to endure for ever and his vered him with dishonour.

fake my law : and walk not thy wrath burn like fire?

and keep not my command- thou made all men for nought? ments: I will visit their of- 47 What man is he that livfences with the rod, and their eth, and shall not see death: fin with scourges.

Nevertheless, my loving from the hand of hell?

to fail.

break, not alter the thing that buke that thy fervants have : is gone out of my lips: I have and how I do bear in my botom fworn once by my holinefs, that the rebukes of many people; I will not fail David, 50 Wherewith thine enemies

ever : and his feat is like as the flandered the footsteps of thine

fun before me.

evermore as the moon; and as amen. the faithful witness in heaven.

37 But thou haft abhorred and forfaken thine anointed: Morning Prayer,

38 Thou haft broken the co- T Ord, thou haft been our revenant of thy fervant : and cast his crown to the ground. On to another.

down his strong holds.

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40 All they that go by, spoil him : and he is become a re-

all his adversaries to rejoice.

42 Thou hast taken away the edge of his fword: and givest fight are but as yesterday : 1964 him not victory in the battle.

43 Thou halt put out his glo- the night

e.

him.

30 His feed also will I make halt thou shortened: and co-

throne as the days of heaven 2 - 45 Lord, how long will thou 21 But if his children for hide thyfelf, for even : and shall

in my judgements; 46 O remember how thort 22 If they break my statutes, my time is : wherefore hast

and shall he deliver his foul

kindness will I not utterly take 48 Lord, where are thy old from him : nor fuffer my truth loving kindnesses : which thou Swarest unto David in thy truth?

34 My covenant will I not 49 Remember, Lord, the re-

35 His feed shall endure for have blasphemed thee, and anointed : praised be the Lord 36 He shall stand fast for for evermore. Amen, and

and art displeased at him. Pfalm xc. Domine, refugium. fuge: from one generati-

10 Thou halt overthrown 2 Before the mountains were all his hedges and broken brought forth, or ever the earth and the world were made: thou art God from everlatting, and world without end.

proach to his neighbours. Thou turnest man to de-41 Thou haft fet up the right struction : again thou fayout, hand of his enemies : and made Come again, ye children of

men.

4 For a thousand years in thy ing that is past as a watch in The xviii. day. The PSALMS. The xviii. day.

them, they are even as a fleep: us: prosper thou the work of and fade away suddenly like the our hands upon us, O prosper grafs. thou our handy work.

6 In the morning it is green, Plalm xci. Qui habitat. and groweth up : but in the evening it is cut down, dried up,

and withered.

7 For we confume away in shadow of the Almighty. thy displeasure: and are afraid 2 1 will say unto the Lord, at thy wrathful indignation. Thou art my hope, and my

8 Thou haft fet our misdeeds strong hold : my God, in him before thee : and our fecret fins will I trust, in the light of thy countenance.

all our days are gone: we bring and from the noisom pestilence. our years to an end, as it were

a tale that is told.

threescore years and ten; and faithfulness and truth shall be though men be so ftrong, that thy shield and buckler. they come to fourscore years: 5 Thou shalt not be afraid yet is their strength then but for any terror by night: nor for labour and forrow; fo foon past the arrow that flieth by day;

thereafter as a man feareth, so the noon-day.

is thy displeasure.

hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy fervants.

14 O fatisfy us with thy merrejoice and be glad all the days of defence very high. of our life.

15 Comfort us again, now after the time that thou haft plagued us : and for the years wherein we have suffered advertity.

16 Shew thy fervants thy work: and their children thy

glory.

17 And the glorious majelly

As foon as thou scatterest of the Lord our God he upon

W Hoso dwellern under the High : shall abide under the

3 For he shall deliver thee 9 For when thou art angry, from the fnate of the hunter:

4 He shall defend thee under his wings, and thou shalt be 10 The days of our age are fafe under his feathers : his

feth it away, and we are gone. 6 For the peftilence that 11 But who regardeth the walketh in darkness: nor for power of thy wrath : for even the fickness that destroyeth in

7 A thousand shall fall beside 12 So teach us to number our thee, and ten thousand at thy days: that we may apply our right hand : but it shall not

come nigh thee. Insichio the fina

8 Yea, with thine eyes shalt thou behold and fee the reward of the ungodly.

9 For thou, Lord, art my cy, and that foon : fo shall we hope : thou hast fet thine house

10 There shall no evil happen unto thee : neither shall any plague come night thy dwelling and the transfer

II For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

12 Thou

The PSALMS. The xviii, day, The xviii. day.

and the dragon shalt thou tread perish : and all the workers of

under thy feet.

love upon me, therefore will I exalted like the horn of an deliver him: I will fet him up, unicorn: for I am anointed because he hath known my with fresh oil. name.

deliver him, and bring him me. to honour.

falvation.

Pfal xcii. Bonum est consiteri. to fing praises unto thy name, house of our God. O most Highest;

ness early in the morning: shall be fat and well liking. and of thy truth in the night-

feafon;

ten strings, and upon the lute: ousness in him. upon a loud instrument, and

Milla che

upon the harp.

hands.

thy works: thy thoughts are world to fure: that it cannot be

very deep.

6 An unwife man doth not

doth not understand it.

7 When the ungodly are do flourish: then shall they be their waves. deltroyed for ever; but thou, Lord, art the most Highest for mighty, and rage horribly: evermore THE REAL PROPERTY.

13 Thou shalt go upon the 8 For lo, thine enemies, O lion and adder: the young lion Lord, lo, thine enemies shall wickedness shall be destroyed.

14 Because he hath set his o But mine horn shall be

10 Mine eye also shall fee his 15 He shall call upon me, lust of mine enemies : and mine and I will hear him: yea, I am ear shall hear his defire of the with him in trouble ; I will wicked that arife up against

11 The righteous shall flou-16 With long life will I fa- rish like a palm-tree and shall tisfy him; and thew him my spread abroad like a cedar in

Libanus.

12 Such as be planted in T is a good thing to give the house of the Lord : shall thanks unto the Lord: and flourish in the courts of the

12 They also shall bring forth 2 To tell of thy loving kind- more fruit in their age : and

14 That they may shew how true the Lord my strength is : 3 Upon an instrument of and that there is no unrighte-

Evening Prayer.

Pfalm xciii. Dominus regnavit. 4 For thou, Lord, hast made THE Lord is King, and hath me glad through thy works: I put on glorious apparel: and I will rejoice in giving the Lord hath put on his appraise for the operations of thy parel, and girdeth himself with strength.

5 O Lord, how glorious are 2 He hath made the round

moved.

3 Ever fince the world bewell consider this: and a fool gan, hath thy seat been prepared: thou art from everlasting.

4 The floods are rifen. O green as the grass, and when Lord, the floods have lift up eil the workers of wickedness their voice : the floods lift up

> 5 The waves of the fea are but yet the Lord, who dwell-

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eth thine house for ever. his people: neither will he for-

Pfalm xciv. Deus ultionum. fake his inheritance;

Lord God, to whom ven- 15 Until righteousness turn · 电电影 longeth, thew thyfelf.

2 Arise thou Judge of the 16 Who will rise up with

after their deferving.

3 Lord, how long shall the the evil-doers? ungodly how long shall the 17 If the Lord had not

doers speak so disdainfully : silence. and make fuch proud boast-

They finite down thy Lord, held me up. people, O Lord : and trouble 19 In the multitude of the

thine heritage.

and the firanger: and put the my foul. fatherics to death.

the Lord shall not see : neither edness : which imagineth misshall the God of Jacob regard chief as a law?

when will ye understand?

shall he not hear or he that fuge : and my God is 'the made the eye, shall he not strength of my considence. fee ?

heathen: it is he that teacheth them in their own malice : yea, man knowledge, shall not he the Lord our God shall destroy them. punith ?

11 The Lord knoweth the thoughts of man : that they

thou chaftenest, O Lord: and reachest him in thy law; rejoice in the 13 That thou mayest give falvation.

him patience in time of ad- 2 Let us come before his pre

eth on high, is mightier, versity until the pit be digged of Thy tethimonies, O Lord, up for the ungodiy.

J geance belongeth: thou again unto judgement: all fuch God, to whom vengeance be as are true in heart shall follow it.

world and reward the proud me against the wicked to or who will take my part against

ungodly triumph? - helped me: it had not failed 4 How long shall oil wicked but my foul had been put to

> 18 But when I faid, My foot hath flipped thy mercy, O

forrows that I had in my heart: 6 They murder the widow thy comforts have refreshed

20 Wilt thou have any thing And yet they fay, Tush, to do with the stock of wick-

8 Take heed, we unwife a- ther against the soul of the righmong the people: O ye fools, teous: and condemn the innocent blood.

o He that plinted the ear, 22 But the Lord is my re-

fee?

23 He shall recompense them

3 to Or he that nurrureth the their wickedness, and destroy

Morning Prayer.

Pfilm xcv. Venite exultemus. thou chastenest, O Lord: and O the Lord: let us fing unto rejoice in the strength of our

fence

The xix day. The PSALMS. The xix day. nce with thanksgiving and 5 As for all the gods of the ew ourselves glad in him heathen, they are but idols: ith pfilms. 3 For the Lord is a great heavens.

od: and a great King above 6 Glory and worship are be-I gods, i eavi

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4 In his hand are all the cor- are in his fanctuary.

ade it : and his hands pre- and power.

red the dry land.

re the Lord our Maker.

his pasture, and the sheep of earth stand in awe of him. is hand.

vilderness;

9 When your fathers tempt- oully. d me : proved me, and faw 11 Let the heavens rejoice,

To Forty years long was I the sea make a noise, and all that grieved with this generation, therein is. and faid: It is a people that do 12 Let the field be joyful;

IT Unto whom I sware in before the Lord.

fong ! fing unto the Lord, his truth. all the whole earth.

praise his name: be telling of

3 Declare his honour unto the be glad thereof. heathen: and his wonders unto

DE-4 DO

all people.

cannot worthily be praised: he bitation of his feat. is more to be feared than all 3 There shall go a fire before gods.

but it is the Lord that made the

fore him · power and honour

rs of the earth: and the 7 Ascribe unto the Lord, O rength of the hills is his also. ye kindreds of the people: a5 The sea is his, and he scribe unto the Lord worship.

8 Ascribe unto the Lord the 6 O come, let us worship, honour due unto his name : ad fall down; and kneel be- bring presents, and come into

his courts.

7 For he is the Lord our 9 O worship the Lord in the od : and we are the people beauty of holiness : let the whole.

8 To day if ye will hear his hearhen that the Lord is King : oice, harden not your hearts: and that it is he who hath made s in the provocation, and as in the round world so fift that it he day of temptation in the cannot be moved; and how that he shall judge the people righte-

and let the earth be glad : let

err in their hearts, for they and all that is in it: then shall have not known my ways. all the trees of the wood rejoice

my wrath: that they should 13 For he cometh, for he not enter into my rest. cometh to judge the earth: Pfalm xcvi. Cantate Domino. and with righteousness to judge Sing unto the Lord a new the world, and the people with

Pfalm xcvii. Dominus regnavit.

2 Sing unto the Lord, and The Lord is King, the earth praise his name: be telling of may be glad thereof: yea, his falvation from day to day. the multitude of the ifles may

2 Clouds and darkness are round about him : rightecus-4 For the Lord is great, and ness and judgement are the ha-

> M 4 him:

him : and burn up his enemics on every fide.

unto the world : the earth faw ends of the world have feen it, and was afraid.

5 The hills melted like wax at the presence of the Lord: to the Lord, all ye lands: fing, at the presence of the Lord of rejoice, and give thanks. the whole earth.

his righteousness: and all the psalm of thanksgiving. people have feen his glory.

worship carved images, and that joyful before the Lord the delight in vain gods : worship King. him all ye gods.

joiced: and the daughters of round world, and they that Juda were glad, because of thy dwell therein.

judgements, O Lord.

gods.

10 O ye that love the Lord, fee that ye hate the thing he judge the world; and the which is evil; the Lord pre-people with equity. served the souls of his saints; Psalm xcix. Dominus regnavit. he shall deliver them from the THE Lord is King, be the hand of the ungodly.

for the righteous: and joyful cherubims, be the earth negladness for such as are true- ver so unquiet.

hearted.

12 Rejoice in the Lord, ye and high above all people, righteous : and give thanks for 2 They shall give that

Evening Prayer. Pfalm xcviii. Cantate Domino. done marvellous things.

2 With his own right hand, Jacob. and with his holy arm: hath

vation: his righteoufness hath 6 Moses and Aaron among he openly shewed in the light his priests, and Samuel among of the heathen.

4 He hath remembered his mercy and truth toward the A His lightnings gave thine house of Israel : and all the the falvation of our God.

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5 Shew yourfelves joyful un-

6 Praise the Lord upon the 6 The heavens have declared harp : fing to the harp with a

7 With trumpets also and 7 Confounded be all they that shawns : O shew yourselves

8 Let the fea make a noife. 8 Sion heard of it, and re- and all that therein is : the

o Let the floods clap their o For thou, Lord, art higher hands, and let the hills be joythan all that are in the earth: ful together before the Lord: thou art exalted far above all for he is come to judge the earth.

10 With righteousness shall

people never fo impati-IT There is forung up a light ent : he fitteth between the

2 The Lord is great in Sion :

3 They shall give thanks a remembrance of his holiness, unto thy name; which is great, wonderful, and holy.

Sing unto the Lord a judgement, thou hast prepared new fong : for he hath equity : thou hast executed judgement and righteousness in

5 O magnify the Lord our he gotten himself the victory. God: and fall down before his
3 The Lord declared his sal- soot-stool, for he is holy.

fuch

The PSALMS. The xx. day. The xix day.

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He spake unto them out 6 Whoso privily slanderether the cloudy pillar: for they his neighbour; him will I kent his tellimonies, and the deftroy. law that he gave them

Lord our God : thou forgavett not fuffer him. them. O God, and punishedst

their own inventions.

o O magnify the Lord our they may dwell with me God, and worship him upon 9 Whoso leadeth a godly his holy hill : for the Lord life : he shall be my servant. our God is holy. To There shall no deceitful

Be joyful in the Lord, all that telleth lies, shall not carry ye lands : ferve the Lord in my fight:

made us, and not we ourselves: the Lord. we are his people and the sheep .of his pasture.

gates with thanksgiving, and HEAR my prayer, O Lord : into his courts with praise; be Hand let my crying come thankful unto him, and speak unto thee:

good of his name.

ration to generation right foon.

Pfalm ci.

VI and judgement: unto a fire-brand. thee, O Lord, will I fing.

ing : in the way of godliness. I forget to eat my bread.

3. When wilt thou come unto with a perfect heart. to my flesh:

of unfaithfulness there shall no owl that is in the desert. fuch cleave unto me,

fuch as call upon his name: 5 A froward heart shall dethese called upon the Lord, part from me : I will not know and he heard them. a wicked person.

7 Whoso hath also a proud 8 Thou heardest them, O look, and high stomach: I will

> 8 Mine eyes look upon fuch as are faithful in the land: that

Pfalm. c. Jubilate Des. person dwell in my house : he

with gladness, and come before II I shall foon destroy all his presence with a song. the ungodly that are in the 2 Be ye fure that the Lord land: that I may root out all he is God it is he that hath wicked doers from the city of

Morning Prayer.

2 0 go your way into his Pfalm cii. Domine, exaudi.

2 Hide not thy face from 4 For the Lord is gracious, me in the time of my trouble r his mercy is everlafting; and incline thine ears unto me when his truth endureth from gene- I call; O hear me, and that

Misericordiam indicium. ed away like smoke: and my A Y fong shall be of mercy bones are burnt up as it were

4 My heart is smitten down 2 O let me have understand- and withered like grass: so that

5 For the voice of my groanme : I will walk in my house ing : my bones will scarce cleave

4 I will take no wicked 6 I am become like a pelican thing in hand ; I hate the fins in the wilderness ; and like an

> 7 I have watched, and am M. 5

that are mad upon me, are and his worship at Jerusalem;

o For I have eaten ashes as thered together and the kingit were bread : and mingled doms also to serve the Lord.

to And that because of thine strength in my journey : and indignation and wrath : for shortened my days,

like grass.

endure for ever: and thy re- ginning hast laid the foundation

that thou have mercy upon wax old as doth a garment,

duft.

15 The heathen shall fear thy

16 When the Lord thall Pfalm ciii. Benedic, anima mea. build up Sion : and when his DRaife the Lord, O my foul: glory shall appear;

47 When he turneth him praise his holy name. unto the prayer of the poor 2 Praise the Lord, O my soul; destitute: and despiseth not and forget not all his benefits; their defire :

18 This shall be written for and healeth all thine infirmithose that come after: and the ties; shall praise the Lord.

from his fanctuary : out of the kindness; heaven did the Lord behold 5 Who fatisfieth thy mouth the earth;

dren appointed unto death; 8 Mine en mies revile me 21 That they may dechre all the day long : and they the name of the Lord in Sion :

fworn together against me. 22 When the people are ga-

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my drink with weeping; 23 He brought down my

thou halt taken me up, and 24 But I said, O my God, east me down. take me not away in the midst 11 My days are gone like a of mine age: as for thy years, shadow: and I am withered they endure throughout all generations.

12 But thou, O Lord, shalt 25 Thou, Lord, in the bemembrance throughout all ge- of the earth: and the heavens

nerations. are the work of thy hands.

13 Thou shalt arise, and have 26 They shall perish, but mercy upon Sion: for it is time thou shalt endure: they all shall .

her, yea the time is come. 27 And as a vesture shale 14 And why? thy servants thou change them, and they think upon her stones: and it shall be changed: but thou art pitieth them to see her in the the same, and thy years shall not fail.

28 The children of thy fername, O Lord : and all the vants shall continue : and their kings of the earth thy majetty. feed shall stand fast in thy sight.

and all that is within me.

Who forgiveth all thy fin :

destruction and crownerh 10 For he hath looked down thee with mercy and loving

THE LINE with good things : making thee the earth; with good things: making thee

I them that are oppressed with kingdom ruleth over all.

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8 The Lord is full of com- the voice of his words. ffion and mercy: long-fuffer- 21 O praise the Lord, all ye

9 He will not alway be chid- do his pleasure.

after our fins : nor reward- Lord, O my foul. d us according to our wicked. Evening Prayer.

earth: so great is his mer-become exceeding

13 Yea, like as a father piti- like a curtain. eth his own children: even fo that fear him.

we are mide: he remembereth wings of the wind.

that we are but dust.

as grass: for he flourisheth as a flaming fire. flower of the field.

goeth over it, it is gone : and move at any time. the place thereof shall know it no more.

17 But the merciful goodness the waters stand in the hills. of the Lord endureth for ever and ever upon them that fear at the voice of thy thunder they him: and his righteousness up- are afraid. on childrens children;

them.

6 The Lord executeth righ- 19 The Lord hath prepared outness and judgement : for his feat in heaven : and his

rong. 20 O praise the Lord, ye an-7 He shewed his ways unto gels of his, ye that excel in oles : his works unto the ftrength : ye that fulfil his comnildren of Ifrael mandment, and hearken unro

g and of great goodness. his hosts: ye servants of his that

g neither keepeth he his 22 O speak good of the Lord. all ye works of his, in all places 10 He hath not dealt with of his dominion: praise thou the

Pfalm civ. Lenedic, anima mea: 11 For look how high the PRaise the Lord, O my soul: eaven is in comparison of the Po Lord my God, thou are glorious, valfo toward them that fear thou art clothed with majesty. and honour.

12 Look how wide also the 2 Thou deckest thyself with east is from the west fo far light as it were with a garment: ath he fet our fins from us. and spreadest out the heavens.

3 Who layeth the beams o is the Lord merciful unto them his chambers in the water. and maketh the clouds his 14 For he knoweth whereof chariot, and walketh upon the

4. He maketh his angels; 15 The days of man are but spirits: and his ministers a

5 He laid the foundations of 16 For as foon as the wind the earth: that it never should

> 6 Thou coveredst it with the deep like as with a garment:

7 At thy rebuke they fee:

S They go up as high as the 18 Even upon such as keep hill;, and down to the valltes his covenant : and think up-beneath : even unto the place on his commandments to do which thou hast appointed for them,

9 Thou hast fet them their get them away together : and bounds, which they shall not lay them down in their dens. pals: neither turn again to cover the earth.

10 He sendeth the springs into til the evening. the rivers: which run among

the hills.

11 All beafts of the field drink thereof: and the wild alles quench their thirft.

12 Beside them shall the towls of the air have their habitation : and fing among the branches.

12 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grafs for the cattle: and green herb

for the service of men.

15 That he may bring food and oil to make him a cheer- ed with good. ful countenance, and bread to firengthen mans heart.

16 The trees of the Lord also are full of sap : even the ce- die, and are turned again to dars of Libanus which he hath

planted.

17 Wherein the birds make their nests: and the fir-trees are

a dwelling for the ftork.

18 The high hills are a refuge for the wild goats : and conies.

19 He appointed the moon. for certain leafons: and the fun

knoweth his going down.

20 Thou makeit darkness smoke. that it may be night: wherein all the beafts of the forest do move.

21 The lions roring after ing. their prey: do feek their meat from Godi

22 The fun arifeth, and they the Lord;

23 Man goeth forth to his work, and to his labour : un-

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide fea also: wherein are things creeping innumerable,

fmall and great beafts.

26 There go the ships, and there is that Leviathan: whom thou halt made to take his paittime therein.

27 These wait all upon thee: that thou mayest give them

meat in due season.

28 When thou givest it them, out of the earth, and wine that they gather it : and when thou maketh glad the heart of man: openest thy hand, they are fill-

> 20 When thou hideft thy face, they are troubled: when thou takest away their breath, they

their dust. 30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the

face of the earth. 31 The glorious majesty of the Lord shall endure for ever: so are the stony rocks for the the Lord shall rejoice in his

works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall

32 I will fing unto the Lord as long as I live: I will praise my God while I have my bc-

34 And fo shall my words please him: my joy shall be in

The PSALMS. The xxi, day, The xxi. day. 35 As for finners, they shall a few of them; and they confumed out of the earth, strangers in the land; and the ungodly shall come to 13 What time as they went an end: praise thou the Lord, from one nation to another: O my foul, praise the Lord. from one kingdom to another

Morning Prayer. Give thanks unto the kings for their fakes.

Lord, and call upon his 15 Touch not mine anoint-name: tell the people what ed: and do my prophets no things he hath done.

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2 O let your fongs be of drous works.

2 Rejoice in his holy name:

that feek the Lord.

4 Seek the Lord and his vant; trength: feek his face evermore.

5 Remember the marvellous to his foul; works that he hath done : his his mouth;

6 O ye feed of Abraham his

his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindthat he made to a thousand ge- teach his senators wisdom. nerations;

9 Even the covenant that gypt : and Jacob was a stranghe made with Abraham: and er in the land of Ham. the oath that he sware unto

Maac ; unto Jacob for a law : and to mies; Israel for an everlaiting testa- 25 Whose heart turned so, that ment,

11 Saying. Unto thee will I untruly with his fervants. give the land of Canaan: the 26 Then lent he Moses his

lot of your inheritance. fervant: an
12. When these were yet but had chosen.

people;

14 He suffered no man to do Pfalm ev. Confitemini Domino. them wrong : but reproved even

harm.

16 Moreover he called for him, and praise him: and let a dearth upon the land: and your talking be of all his won- destroyed all the provision of bread.

17 But he had fent a man let the heart of them rejoice before them : even Joseph, who was fold to be a bond-fer-

18 Whose feet they hurt in the stocks: the iron entered in-

19 Until the time came that wonders, and the judgements of his cause was known: the word of the Lord tried him.

20 The king fent, and delifervant : ye children of Jacob vered him : the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his

fubitance;

22 That he might inform his ful of his covenant and promise: princes after his will: and

23 Israel also came into E-

24 And he increased his people exceedingly : and made 10 And appointed the same them stronger than their ene-

they hated his people: and deale

fervant: and Aaron whom he

ar And

tokens among them : and wonders in the land of Ham.

28 He fent darkness, and it was dark: and they were not of the heathen: and they took b ed ient unto his word.

20 He turned their waters into blood : and flew their fish.

40 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

12 He gave them hailstones for rain: and flames of fire in

their land.

33 He smote their vines also forth all his praise ! and fig-trees : and destroyed the trees that were in their coafts.

34 He spike the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He finote all the first-born in their land: even the chief of

all their strength.

36 He brought them forth also with filver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid

of them.

28 He spread out a cloud to be a covering : and fire to give light in the night-feason.

20 At their defire he brought quails : and he filled them with

the bread of heaven.

40 He opened the rock of known. dry places.

41 For why? he remembred as through a wilderness. his holy promife: and Abra- 10 And he faved them from ham his servant.

people with joy: and his chofen with gladness;

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43 And gave them the lands the labours of the people in poffeffion ;

44 That they might keep his statutes: and observe his laws.

Evening Prayer.

Pfalm cvi. Confitemini Domino. Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2. Who can express the noble acts of the Lord: or thew

3 Bleffed are they that alway keep judgement : and do

righteoufneis.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O vifit me with thy falvation.

5 That I may fee the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have finned with our fathers: we have done amis,

and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red fea.

8 Nevertheless, he helped them for his names sake: that he might make his power to be

stone, and the waters flowed 9 He rebuked the Red sea out : so that rivers ran in the also, and it was dried up : so he led them through the deep,

the adversaries hand; and de- no credence unto his word. livered them from the hand of 25 But murmured in their the enemy. tents: and hearkened not unro

11 As for those that trou- the voice of the Lord.

13 But within a while they ter them in the lands. forgat his works: and would 28 They joined themselves

14 But lust came upon them offerings of the dead.

delire : and fent leanness with- great among them. al into their foul.

in the tents: and Aaron the ceased. faint of the Lord.

fwallowed up Dathan: and co- all posterities for evermore. vered the congregation of A- 32 They angered him also at biram.

led in their company: the 33 Because they provoked

10 They made a calf in Ho- advisedly with his lips. reb : and worshipped the molt- 34 Neither destroyed they en image.

20 Thus they turned their commanded them; glory: into the similirude of 35 But were mingled among a calf that eateth hay.

21 And they forgat God works. their faviour: who had done 36 Insomuch that they worfo great things in Egypt; shipped their idols, which turn-

23 So he faid, he would have 37 And shed innocent blood, should destroy them, a filed with blood.

24 Yea, they thought from 38 Thus were they stained

bled them, the waters over- 26 Then lift he up his hand whelmed them: there was not against them: to overthrow one of them left. them in the wilderness;

12 Then believed they his 27 To cast out their seed awords; and fang praise unto him. mong the nations; and to scar-

not abide his counsel; unto Baal-peor : and are the

in the wilderness: and they 29 Thus they provoked him tempred God in the defert. to anger with their own inven-15 And he gave them their tions : and the plague was

al into their foul.

30 Then stood up Phinees
16 They angered Moses also and prayed: and so the plague

31 And that was counted un-17 So the earth opened and to him for righteousness: among

the waters of strife: so that he 18 And the fire was kind- punished Moses for their sakes;

flame burnt up the ungodly. his spirit : so that he spake un-

the heathen : as the Lord

the heathen : and learned their

22 Wondrous works in the ed to their own decay : yea, land of Ham: and fearful they offered their fons and things by the Red fea. their daughters unto devils;

destroyed them, had not Moses even the blood of their sons his chosen stood before him in and of their daughters; whom the gap to turn away his they offered unto the idols of wrathful indignation, left he Canaan; and the land was de-

of that pleasant land : and gave with their own works: and wen

a whorin

The PSALMS. The xxii. day. a whoring with their own in the lands, from the east, and ventions.

30 Therefore was the wrath and from the fouth. of the Lord kindled against his 4 They went astray in the people: infomuch that he ab. wilderness out of the way: and horred his own inheritance found no city to dwell in;

into the hand of the heathen: soul fainted in them. lords over them.

them : and had them in fub- stress. jection.

ver them: but they rebelled a- to the city where they dwelt.

faw their advertity; he heard dren of men! their complaint.

venant and pitied them, ac- foul with goodness; tive, to pity them.

45 Deliver us, O Lord our 41 Because they rebelled a ly name, and make our boast of 12 He also brought down thy praise.

of Hrael from everlasting, and none to help them

Morning Prayer. mercy endureth for ever. their bonds in funder.

Himmel was

3. And gathered them out of dren of men!

from the west : from the north,

The xxii. day.

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40 And he gave them over 5 Hungry and thirsty: their

and they that hated them, were 6 so they cried unto the Lord in their trouble : and he 41 Their enemies oppressed delivered them from their di-

7 He led them forth by the 42 Many a time did he deli- right way : that they might go

gainst him with their own in- 80 that men would thereventions, and were brought fore praise the Lord for his down in their wickedness. goodness: and declare the won-42 Nevertheless, when he ders that he doeth for the chil-

9 For he fatisfieth the empty 44 He thought upon his co- foul: and filleth the hungry

cording unto the multitude of 10 Such as fit in darkness, his mercies: yea, he made all and in/the shadow of death: those that led them away cap- being fast bound in milery and iron.

God, and gather us from a gainst the words of the Lord: mong the heathen: that we and lightly regarded the counmay give thanks unto thy ho- fel of the most Highest;

their heart through heavines: 46 Bleffed be the Lord God they fell down, and there was

world without end: and let all 12 So when they cried unto the people fay, Amen. the Lord in their trouble he - delivered them out of their distress.

Pfalm cvii. Confitemini Domine. 14 For he brought them out Give thanks unto the Lord, of darkness, and out of the for he is gracious: and his shadow of death: and brake.

2 Let them give thanks, 15 O that men would therewhom the Lord hath redecem- fore praise the Lord for his ed: and delivered from the goodness: and declare the wonhand of the enemy; ders that he doeth for the child

MA HOR

The xxii, day. The PSALMS. The xxii. day.

17 Foolish men are plagued where they would be. or their offence; and because 31 O that men would there-

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nanner of meat; and they were ders that he doeth for the chilyen hard at deaths door. dren of men!

20 He fent his word, and 33 Who turneth the floods ealed them : and they were into a wilderness : and drieth aved from their destruction. up the water-springs.

goodness: and declare the won- of them that dwell therein. dren of men!

22 That they would offer water-springs of a dry ground. unto him the facrifice of thankfgiving: and tell out his works hungry: that they may build with gladness! man tal and not them a city to dwell in ; 12197100

their business in great waters, yield them fruits of increase. 24 These men see the works 38 He blessed them so that in the deep.

25 For at his word the stor- crease.

the deep; their foul melteth 40 Though he fuffer them

27 They reel to and fro, and tyrants : and let them wander stagger like a drunken man: out of the way in the wilderand are at their wits end. nefs;

delivereth them out of their housholds like a flock of sheep. diffress. The righteons will confi-

thereof are Hill.

16 For he hath broken the 20 Then are they glad, berates of brass; and smitten the cause they are at rest; and so he pars of iron in funder. bringeth them unto the haven

f their wickedness. fore praise the Lord for his 18 Their foul abhorred all goodness and declare the won-

19 So when they cried unto 32 That they would exalt he Lord in their trouble: he him also in the congregation elivered them out of their of the people and praise him liftress. in the feat of the elders!

21 O that men would there- 34 A fruitful land maketh fore praise the Lord for his he harren: for the wickedness

ders that he doeth for the chil- 35 Again, he maketh the wilderness a standing water: and

36 And there he fetterh the

23 They that go down to 37 That they may fow their the fea in ships and occupy land, and plant vineyards to

of the Lord; and his wonders they multiply exceedingly; and fuffereth not their cattle to de-

my wind ariseth: which lift- 39 And again, when they eth up the waves thereof. are minished, and brought low: 26 They are carried up to through oppression, through any

away because of the trouble. to be evil entreated through

28 So when they cry unto 41 Yet helpeth he the poor the Lord in their trouble: he out of misery : and maketh him

29 For he maketh the ftorm der this, and rejoice: and the to cease i so that the waves mouth of all wickedness shall be

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these things; and they shall un- tread down our enemies. derstand the loving kindness of Pfalm cix. Deus laudum. the Lord.

Evening Prayer.

Pfal. cviii. Paratum cor meum. the mouth of the ungodly, yea, fing and give praise with the 2 And they have spoken a-

harp: I myfelf will awake right with words of hatred, and fought

thee, O Lord, among the peo- them, lo, they take now my ple : I will fing praises unto contrary part but I give mythee among the nations. A see felf unto prayer, and a de O

reacheth unto the clouds: A for my good will.

of God hath spoken in his howed into fin. a square lines: I will rejoice therefore, 7 Let his days be few: and and divide Sichem, and mete let another take his office. out the valley of Succoth. 8 Let his children be father-

8 Gilead is mine, and Manaf- less: and his wife a widow.

is my wathpot : over Edom late places.

to Who will lead me into the stranger spoil his labour.

us, O God: and wilt not thou, dren, O God, go forth with our 12 Let his posterity be de-

enemy: for vain is the help of put out and the lam of the lan man, the context in the long and the Let the wickedness of his

43 Whoso is wife, will ponder great acts: and it is he that shall

TOLD not thy tengue, 0 God of my praise : for God, my heart is ready, the mouth of the deceitful is my heart is ready: I will opened upon me.

best member that I have. gainst me with false tongues: 2 A wake, thou lute and they compassed me about also early. And to say to say against me without a cause.

3 I will give thanks unto 3 For the love that I had unto

4 For thy mercy is greater 4 Thus have they rewarded than the heavens : and thy truth me evil for good : and hatred

5 Set up this felt, O God, a 5 Set thou an ungodly man bove the heavens : and thy glo- to be ruler over him : and let ry above all the earth. Satan stand at his right hand.

6 That thy beloved may be 6 When sentence is given delivered : let thy right shand upon him, let him be condemnfave them, and hear thou me. ed! and let his prayer be turn-

ses is mine: Ephraim also is 9 Let his children be vagathe strength of my head. bonds, and beg their bread : let : 9 Juda is my law-giver, Moab them feek it also out of deso-

will I cast out my shoe; upon 10 Let the extortioner con-Philiftia will I triumph. To fime all that he harh and let

the strong city: and who will be Let there be no man to bring me into Edom? pity him mor to have compaf-11 Haft not thou forfaken fion upon his fatherless chil-

hofts? The same and in the next gene-12 O help us against the ration let his name be clean

13 Through God we shall do fathers be had in remembrance

The PSALMS. The xxii, day. n the fight of the Lord : and 26 And they shall know, how e done away.

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14 Let them alway be berom off the earth;

15 And that, because his hat was vexed at the heart. cloke.

16 His delight was in curf- 29 As for me, I will give herefore shall it be far from him among the multitude. im.

nd it shall come into his bow- judges. ls like water, and like oil into

18 Let it be unto him as the Pfalm cx. Dixit Dominus. loke that he hath upon him: ind as the girdle that he is alway girded withal.

19 Let it thus happen from enemies thy footstool. he Lord unto mine enemies: uinft my foul.

20 But deal thou with me, O among thine enemies. ord God, according unto thy ame: for fweet is thy mercy.

21 O deliver me for I am leart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grashopper.

123 My knees are weak Melchisedeck: through fasting : my flesh is

24 I became also a reproach in the day of his wrath. anto them a they that looked 6 He shall judge among the

thy mercy. isolmalit

The xxiii. day. et not the fin of his mother that this is thy hand: and that thou, Lord, halt done it.

27 Though they curse, yet ore the Lord : that he may bless thou : and let them be conoot out the memorial of them founded that rife up against me; but let thy fervant rejoice.

28 Let mine adversaries be aind was not to do good : but, clothed with shame : and let ersecuted the poor helpless them cover themselves with han, that he might flay him their own confusion, as with a

ng, and it shall happen unto great thanks unto the Lord im the loved not bleffing, with my mouth and praise

30 For he shall stand at the 17 He clothed himself with right hand of the poor : to save urfing like as with a raiment: his foul from unrighteous

Morning Prayer.

THE LORD faid unto my Lord : Sit thou on my right hand, until I make thing

2 The Lord shall fend the ind to those that speak evil a- rod of thy power out of Sion: be thou ruler even in the midit

3 In the day of thy power shall the people offer thee freewill-offerings with an holy elpless and poor : and my worship : the dew of thy birth is of the womb of the morning.

4 The Lord fware, and will not repent : Thou art a priest for ever after the order of

5 The Lord upon thy right fried up for want of fatness. hand : shall wound even kings

upon me shaked their heads. heathen; he shall fill the places 25 Help me, O Lord my with the dead bodies; and God: O fave me according to smite in sunder the heads over

7 He

The xxiii. day. The PSALMS. The xxiii day.

in the way: therefore shall be shall be in his house and his

Pfalm cxi. Confitebor tibi.

iccretiv among the faithful, and righteous. in the congregation.

The works of the Lord are and lendeth : and will guide great : fought out of all them his words with deferetion.

praised and had in honour : and be had in everlatting rememhis righteousness endureth for brance.

lous works: that they ought the Lord.

5 He hath given meat unto will not shrink a until he see them that fear him he shall his desire upon his enemies. ever be mindful of his covenant.

tage of the heathen. with honour.

and ever : and are done in truth the ungodly shall perish. and equity.

ed his covenant for every holy of the Lord. and reverend is his name.

the beginning of wifdom : a for evermore.

Pfalm exii. Beatus vir. the fame.

D Lessed is the man that fear- 4 The Lord is high above delight in his commandments. bove the heavens.

2 His feed shall be mighty 15 Who is like unto the Lord upon earth the generation of our God, that hath his dwellthe faithful shall be bleffed. Her ing so high : and yet humbleth

7 He shall drink of the brook | 2 Riches and plenteouspes lift up his head. I to righteousness endureth for ever,

4 Unto the godly there arif-Will give thanks unto the eth up light in the darkness: Lord with my whole heart : he is merciful, loving, and WHIT I DITT

5 A good man is merciful.

that have pleasure therein. 6 For he shall never be mov-3 His work is worthy to be ed: and the righteous shall

7 He will not be afraid of 4 The merciful and gracious any evil tidings : for his heart Lord hath fo done his marvel- standeth fast, and believeth in

to be had in remembrance. 8 His heart is stablished, and

o He hath dispersed abroad. 6 He hath shewed his people and given to the poor : and his the power of his works that righteousness remaineth for he may give them the heri- every his horn shall be exalted

7 The works of his hands 10 The ungodly shall fee it, are verity and judgement; all and it shall grieve him; he his commandments are true. Thall gnash with his teeth, and 8 They stand fast for ever consume away; the defire of

Pfalm exiii. Laudate, pueri. o He sent redemption unto Praise the Lord, ye ser-

2 Bleffed be the name of the ro The fear of the Lord is Lord : from this time forth

good understanding have all 3 The Lords name is praifthey that do thereafter; the ed: from the rifing up of the praise of it endureth for ever. Sun, unto the going down of

D eth the Lord : he hath great all heathen : and his glory a-

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The xxiii ay. The PSALMS. The xxiii day. mfelf to behold the things heaven he hath done whatfor 6 He taketh up the simple 4 Their idols are filver and it of the dust ; and lifteth gold : even the work of mens e poor out of the mire hands. 5 They have mouths, and 7 That he may fet him with e princes : even with the fpeak not : eyes have they, and inces of his people. fee not. 8 He maketh the barren wo-6 They have ears, and hear an to keep house : and to be not : noses have they, and joyful mother of children. fmell not. 7 They have hands, and han-Evening Prayer. Pfalm cxiv. In exitu Ifrael. dle not ; feet have they, and THen Ifrael came out of walk not : neither fpeak they-Egypt: and the house through their throat, 8 They that make them are Jacob from among the like unto them; and so are all range people, 2 Juda was his fanctuary: fuch as put their trult in them. o But thou, house of Israel, nd Ifrael his dominion. 2 The fea faw that, and fled: trust thou in the Lord: he is their fuccour and defence. ordan was driven back. 4 The mountains skipped 10 Ye house of Aaron, put ike rams: and the little hills your trust in the Lord: he is ike young sheep. their helper and defender. 5 What aileth thee, O thou 11 Ye that fear the Lord, ea, that thou fleddest: and put your trust in the Lord: he is their helper and detender. hou Jordan, that thou wast 12 The Lord hath been minddriven back? 6 Ye mountains, that ye skip- ful of us, and he shall bless us: ed like rams : and ye little even he shall bless the house of hills like young sheep? Ifrael, he thall blefs the house Tremble thou earth at the of Aaron. presence of the Lord : at the 13 He shall bless them that presence of the God of Jacob fear the Lord: both small and 8 Who turned the hard rock great. into a standing water : and 14 The Lord shall increase the flint-stone into a springing you more and more: you and your children.

well. Pfal. cxv. Non nobis, Domine.

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NOT unto us, O Lord, nor Lord : who made heaven and unto us, but unto thy earth. name give the praise : for thy loving mercy, and for thy truths the Lords: the earth hath he lake.

2 Wherefore shall the hea-God ?

3 As for our God, he is in 18 But we will praise the

earth. 16 All the whole heavens are

15 Ye are the bleffed of the

given to the children of men.

17 The dead praise not thee, then fay: Where is now their O Lord: neither all they that go down into filence.

Lord:

The xxiv day. The PSALMS. The xxiv. day. Lord : from this time forth for the Lord is the death of his evermore. Praise the Lord. ... faints.

Morning Prayer.

Psalm cxvi. Dilexi, quoniam. Am well pleased: that the my bonds in sunder. Lord hath heard the voice of my prayer.

ear unto me : therefore will I Lord. call upon him as long as I live.

2 The snares of death compaffed me round about : and the pains of hell gat hold upon me. made a lem

4 I shall find trouble and heaviness, and I will call upon the name of the Lord: O Lord, I befeech thee, deliver my foul.

Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the fimple 1 was in mifery, and he helped me.

Turn again then unto thy rest, O my foul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my foul from death: mine eyes from tears, and my fee: from falling.

o I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak; but I was force troubled: I faid in my hafte, All men are liars.

What reward shall I give mercy endureth for ever. unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of falvation: and call upon the name of the Lord.

13 I will pay my vows now unto me. in the presence of all his people; right dear in the fight of with them that help me : there-

14 Behold, O Lord, how that I am thy fervant : I am thy fervant, and the fon of thine handmaid; thou hait broken

pre

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15 I will offer to thee the facrifice of thankfgiving: and 2 That he hath inclined his will call upon the name of the

> 16 I will pay my vows unto the Lord in the fight of all his people : in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

> Pfal, cxvii. Laudate Dominum, Pratte the Lord, heathen : praise him, all ye nations.

> 2 For his merciful kindness is ever more and more rowards us: and the truth of the Lord endureth for ever. Praise the Lord.

> Pfal cxviii. Confitemini Domino. Give thanks unto the Lord, for he is gracious: because his mercy endureth for

> 2 Let Ifrael now confess that he is gracious and that his mercy endureth for ever.

2 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his

5 I called upon the Lord in trouble: and the Lord heard me at large. Dall , (Orbit anti-

6 The Lord is on my fide: I will not fear what man doeth

7. The Lord taketh my part

forc

The xxiv day. The PSALMS. The xxiv day. re shall I fee my desire upon 21 I will thank thee, for thou halt heard me : and art become ine enemies. 8 It is better to trust in the my salvation. ord: than to put any confi- 22 The same stone which the builders refused: is become the nce in man. o It is better to trust in the head stone in the corner. 23 This is the Lords doing : ord: than to put any confiand it is marvellous in our eyes. nce in princes. 10 All nations compassed 24 This is the day which the e round about : but in the Lord hath made : we will reime of the Lord will I de- joice and be glad in it. 25 Help me now, O Lord: oy them. It They kept me in on every Lord, fend us now prosperity. de, they kept me in, I fay, on 126 Bleffed be he that cometh very fide : but in the name of in the name of the Lord : we have wished you good luck, Lord will I destroy them. 12 They came about me like ye that are of the house of the es, and are extinct even as Lord. 27 God is the Lord, who fire among the thorns for the name of the Lord I will hath shewed us light: bind the facrifice with cords, yea, even stroy them. pation Thou haft thrust fore at unto the horns of the altar. 28 Thou art my God, and I that I might full: but the ord was my help. will thank thee : thou art my 14 The Lord is my strength God, and I will praise thee. 20 O give thanks unto the id my fong : and is become y falvation. Lord, for he is gracious and 15 The voice of joy and his mercy endureth for ever. ealth is in the dwellings of Evening Prayer. e righteous : the right hand Pfalm cxix. Beati immaculati. the Lord bringeth mighty B Lessed are those that are undefiled in the way: and rings to pais. 16. The right hand of the ord hath the pre-eminence: walk in the law of the Lord. e right hand of the Lord 2 Bleffed are they that keep ringeth mighty things to pass. his teltimonies: and feek him 17 I shall not die, but live: and with their whole heart. Of a clare the works of the Lord. For they who do no wick. 18 The Lord hath chaltened edness: walk in his ways. d corrected me: but he hath : 4 Thou halt changed : that or given me over unto dearh. we shall diligently keep thy To Open me the gates of commandments. hteousness: that I may go 5 O that my ways were made to them, and give thanks unto fo direct that I might keep 20 This is the gate of the 6 So flag I not be confoundord: the righteous shall enter ed: while I have respect unto all thy commandments. 7 I will

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have learned the judgements of 6 O rurn from me shame and

man cleanse his way : tutes. even by ruling himself after thy 8 For thy testimonies are my

2. With my whole heart have I fought thee: O let me MY foul cleaveth to the not go wrong out of thy com- M dust: O quicken thou

2 Thy words have I hid 2 I have acknowledged my within my heart: that I should ways, and thou heardest me not fin against thee. O teach me thy statutes.

5 With my lips have I been ments : and fo shall I talk of telling: of all the judgements of thy wondrous works. thy mouth.

6 I have had as great delight very heaviness comfort thou in the way of thy testimonies: me according unto thy word.

7 I will talk of thy com- lying : and cause thou me to mandments : and have respect make much of thy law. unto thy ways.

statutes : and I will not forget I laid before me. thy word. 1 along the Latestant Ch

Do well unto thy fervant : me not. thy word.

2 Open thou mine eyes: halt fer my heart at liberty. that I may fee the wondrous things of thy law.

2 I am a stranger upon earth : Legem pone.

the very fervent defire that 2 Give me understanding it hath alway unto thy judge- and I shall keep thy law yes ments.

5 Thou haft rebuked the heart proud : and cursed are they , 3 Make me to go in the path

thy righteousness. rebuke : for I have kept the

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8 I will keep thy ceremonies: test nonies. O forfake me not utterly. Princes also did fit and In ano corriget? fpeak against me but thy fer

Herewithal shall a young vant is occupied in thy sta

delight: and my counsellors.

Adhasit pavimento. mandments. 1 10 20191 2011 11 me according to thy word.

4 Bleffed art thou, O Lord: 3 Make me to understand O teach me thy statutes. the way of thy command

4 My foul melteth away for

as in all manner of riches. Take from me the way of

6 I have chosen the way of 8 My delight shall be in thy truth : and thy judgements have

7 I have stuck unto thy te-Retribue servo tuo. flimonies : O Lord, confound

that I may live, and keep 8 I will run the way of thy word.

Morning Prayer.

of thy frantes: (and 1 4 My foul breaketh out for shall keep it unto the end.

I shall keep it with my whole

The PSALMS. The xxv. day. of thy commandments : for

therein is my defire.

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4 Incline my heart unto thy testimonics: and not to coveouineis.

5 O turn away mine eyes, est they behold vanity; and nicken thou me in thy way.

6 O stablish thy word in thy cryant: that I may fear thee.

7 Take away the rebuke that am afraid of : for thy judgenents are good.

8 Behold, my delight is in hy commandments: O quickn me in thy righteousness.

Et veniat super me.

Et thy loving mercy come also unto me, O Lord : een thy falvation, according nto thy word.

2 So shall I make answer uno my blasphemers : for my trust

in thy word.

O take not the word of thy ruth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I feek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I list up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor efto fervi tui. Think upon thy servant, as concerning thy word : wherein thou halt caused me to M.A.

2. The fame is my comfort in my trouble : for thy word hath quickened me.

The xxv. day.

3 The proud have had me exceedingly in derifion : yet have I not shrinked from thy

4 For I remembered thine everlasting judgements, O Lord: and received comfort.

5 I am horribly afraid : for the ungodly that forfake thy

6 Thy statutes have been my fongs: in the house of my pilgrimage.

I have thought upon thy name, O Lord, in the night-feafon: and have kept thy law.

8 This I had: because I kept

thy commandments.

Portio mea, Domine.

Hou art my portion, Lord: I have promised to

keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be mereiful unto me according to thy word.

I called mine own ways to remembrance: and turned my

feet unto thy testimonies. 4 I made hafte, and prolong. ed not the time : to keep thy

commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law

6 At midnight I will rife to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that fear thee : and keep

thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy Bonitatem fecifit.

ciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge: for I have known thy testimonies: have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath

been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thoufands of gold and filver.

Evening Prayer.

Manus tua fecerunt me.

Hy hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee, will be glad when they fee me: because I have put my trust in thy

word.

2 I know, O Lord, that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy fer

vant.

wall that

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confound.

ed, for they go wickedly about Lord, thou halt dealt gra- to deftroy me : but I will be occupied in thy command. ments.

7 Let fuch as fear thee, and

be turned unto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

Y foul liath longed for thy falvation : and I have a good hope because of thy word.

2 Mine eyes long fore for thy word: faying, O when wilt

thou comfort me?

2 For I am become like a bottle in the fmoke: yet do I not forget thy statutes.

4 How many are the days of thy fervant: when wilt thou be avenged of them that perfecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falily;

O be thou my help.

7. They had almost made an end of me upon earth; but I forfook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In aternum, Domine.

Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3. They continue this day according to thine ordinance: for all things ferve thee,

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The xxvi. day. 4 If my delight had not been fastly purposed is to keep thy

in thy law: I should have perighteous judgements.

5 I will never forget thy commandments: for with them thou cording to thy word.

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6 I am thine; O fave me : or I have fought thy commandments.

7 The ungodly laid wait for ne, to destroy me ; but I will

onfider thy teltimonies.

8 I fee that all things come o an end; but thy commandnent is exceeding broad.

Quomodo dilexi! Ord, what love have I unto thy law: all the day long

is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testi-

monies are my fludy.

4 I am wifer than the aged : because I keep thy commandments.

5 I have refrained my feet from every evil way : that I

may keep thy word. 6 I have not fhrunk from thy judgements: for thou teachest

7. O how sweet are thy words unto my throat: yea, sweeter than hony unto my mouth.

Froming Private

8 Through thy commandments. I get understanding therefore I hate all evil ways.

> Morning Prayer. Lucerna pedibus meis.

Hy word is a lantern unto my feet: and a light unto my paths.

2 I have fworn, and am ited-

3 I am troubled above meafure : quicken me, O Lord, ac-

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judge ments.

5 My foul is alway in my hand : yet do I not forget thy

The ungodly have laid a fnare for me : but yet I fwerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why? they are the

very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniques odio babui. Hate them that imagine evil

things: but thy law do I love. 2 Thou art my defence and shield: and my trust is in thy

Away from me, ye wicked: I will keep the commandments of my God.

4 O flablish me according to thy word, that I may live: and let me not be disappointed of

my hope.

5 Hold thou me up, and I shall be safe: yea, my delight

shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy Itatutes: for they imagine out de-

Thou putteff away all the ungodly of the earth like drofs': therefore Hove thy testimonies.

8 My flesh trembleth for fear of thee; and I am afraid of thy judgements.

The xxvi. day. The PSALMS. The xxvi. day.

Fect judicium.

Deal with the thing that is lawful and right: O give me nor over unto mine oppressors.

2 Make theu thy Jervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waited away with looking for thy health: and for the word of thy righte-outness.

4. O deal with thy servant according unto thy loving mercy: and reach me thy statutes.

5 I am thy fervant; O grant me understanding: that I may

know thy testimonies.

of it is time for thee, Lord, to lay to thy hand : for they have destroyed thy law.

have destroyed thy law.
7 For 1 love thy commandments: above gold and precious

Rone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mivabilia.

Thy testimonies are wonderful: therefore doth my

foul keep them.

2 When thy wordgoeth forth: It giveth light and understanding unto the simple.

a I opened my mouth, and drew in my breath : for my delight was in thy command-ments

do look thou upon me, and be merciful unto me: as thou useft to do unto those that love thy name.

order my steps in thy word; and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and fo shall I keep thy commandments.

7 Show the light of thy countenance upon thy fervant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not

thy law.

Justus es, Domine.

R Ighteous art thou, O Lord: and true is thy judge.

2 The testimonies that thou hast commanded : are exceed-

ing righteous and true.

3 My zeal hath even confumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoit: and thy servant lov-

eth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and

thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimories is everlaiting: 0 grant me understanding, and I

shall live.

Evening Prayer.

in the line

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord; I will keep thy Hatutes.

2 Yea, even unto thee do I call: help me, and I shall keep

thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truft.

4 Mine eyes prevent the nightwatches: that I might be occupied in thy words.

THE PSALMS THE KYVI MAY The xxvi. day. 5 Hear my voice, O Lord, as one that findeth great

ccording unto thy loving kind- spoils. efs: quicken me according as

hou art wont.

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6 They draw nigh that of love. malice persecute me : and are ar from thy law.

7 Be thou nigh at hand, O Lord: for all thy command-

ments are true.

nies, I have known long fince: that thou hast grounded them for ever.

Vide bumilitatem.

Confider mine advertiry, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me

according to thy word.

2 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, Lord: quicken me as thou art thy word.

5 Many there are that trouble me, and perfecute me : yet do I not swerve from thy testimonics.

6 It grieveth me when I see the transgrellors: because they

keep not thy law.

7-Confider, O Lord, how-I love thy commandments: O quicken me according to thy loving kindness.

Thy word is true from everlasting all the judgements of thy righteoulness endure for

evermore.

Principes persecuti sunt.

Rinces have persecuted me judgements shall help me. without a cause : but my heart standeth in awe of thy

a I am as glad of thy word: a house of the line of the

As for lies, I hate and abhor them: but thy law do I.

4 Seven times a day do I praise thee; because of thy righteous judgements.

5 Great is the peace that they have who love thy law: 8 As concerning thy testimo- and they are not offended at

6 Lord, I have looked for thy faving health: and done after thy commandments.

7" My foul hath kept thy testimonies : and loved them

exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropringuet deprecatio. Et my complaint come be-

fore thee, O Lord: give me understanding according to

2 Let my supplication come before thee: deliver me according to thy word.

2 My lips shall speak of thy praise: when thou hast taught

me thy statutes.

4 Yea, my tongue shall fing of thy word : for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy command-

6 I have longed for thy fame ing health, O Lord and in thy law is my delight.

7 O let my foul live, and it thall praise thee : and thy

8 I have gone aftray like a theep that is loft : O feek thy fervant, for I do not forget thy commandments,

Morning

The xxvii. day. The PSALMS. The xxvii. day.

Morning Prayer. Pfalm cxx. Ad Dominum.

Hen I was in trouble, I Pfalm cxxii. Letatus fum. and he heard me.

2 Deliver my foul, O Lord, house of the Lord. from lying lips: and from 2 Our feet shall stand in thy

a deceitful tongue.

3 What reward shall be given or done unto thee, thou that is at unity in itself.
false tongue: even mighty and 4 For thither the tribes go sharp arrows, with hot burning up, even the tribes of the Lord:

constrained to dwell with Me- Lord. fech : and to have my habitation

5 My foul hath long dwelt the house of David.

unto peace.

6 I labour for peace, but that love thee. when I speak unto them there7 Peace be within thy walls:
of: they make them ready to and plenteousness within thy battle.

Pfalm cxxi. Levavi oculos. the hills : from whence prosperity. cometh my help.

the Lord: who hath made hea- feek to do thee good.

ven and earth.

3 He will not fuffer thy foot to be moved: and he that keepeth thee will not fleep.

4 Behold, he that keepeth in the heavens. Israel: shall neither slumber

nor fleep.

upon thy right hand;

thee from all evil: yea, it is Lord, have mercy upon us: for even he that shall keep thy foul, we are utterly despised.

in: from this time forth for evermore.

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called upon the Lord : T Was glad when they faid unto me : We will go into the

gates : O Jerusalem.

3 Jerusalem is built as a city:

to tellify unto Ifrael, to give 4 Wo is me, that I am thanks unto the name of the

5 For there is the feat of among the tents of Kedar! judgement : even the feat of

among them; that are enemies 6 O pray for the peace of Jerusalem: they shall prosper

palaces.

8 For my brethren and com-Will lift up mine eyes unto panions fakes : I will wish thee

9 Yea, because of the house 2 My help cometh even from of the Lord our God : I will

Pfalm cxxiii. Ad te levavi oculos

meos.

Thto thee lift I up mine eyes: O thou that dwelleft

2 Behold, even as the eyes of fervants look unto the hand 5 The Lord himself is thy of their masters, and as the keeper: the Lord is thy defence eyes of a maiden unto the hand of her mistress: even so our 6 So that the fun shall not eyes wait upon the Lord our burn thee by day; neither the God, until he have mercy upon

moon by night.

7 The Lerd shall preserve 3 Have mercy upon us,

8 The Lord shall preserve 4 Our soul is filled with the thy going cut and thy coming fcornful reproof of the wealthy:

and

The axvii. day. The PSALMS. The xxvii. day. d with the despitefulness of with the evil-doers; but peace proud read suit of the fhall be upon Ifrael. Evening Prayer.

al. cxxiv. Nist quia Dominus. F the Lord himself had not Psalm cxxvi. In convertendo, been on our fide, now may

en role up against us;

nick : when they were fo rathfully displeased at us.

ver our foul.

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The deep waters of the oulds am any productions whereof we rejoice.

5 But praised be the Lord: -5 Turn our captivity, who hath not given us over for Lord: as the rivers in the fouth. prey unto their teeth.

6 Our foul is escaped even as shall reap in joy. bird out of the mare of the and we are delivered.

name of the Lord : who hath theaves with him.

made heaven and earth

Pfalm cxxv. Qui confidunt. the Lord, shall be even as lost that build it. fait for ever.

2 The hills stand about Jemore. Il di.

2 For the fod of the ungodly cometh not into the lot of the righteous: left the righteous put and gift that cometh of the their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of hand of the giant: even so are

heart.

TATHen the Lord turned arael fay: if the Lord himself VV gain the captivity of ad not been on our fide, when Sion then were we like unto them that dream.

2 They had swallowed us up 2 Then was our mouth filled with laughter : and our tongue

with joy.

Yea, the waters had drown ? Then faid they among the dus; and the stream had gone heathen: The Lord hath done

great things for them.

4 Yea, the Lord hath done roud : had gone even over our great things for us already :

6 They that fow in tears:

7 He that now goeth on his lowler: the fnare is broken, way weeping, and beareth forth good feed : shall doubtless come 7 Our help standeth in the again with joy, and bring his

Pfalm Cxxvii. Nifi Dominus. Xcept the Lord build the Hey that pur their truit in L house : their labour is bur

the mount Sion which may 2 Except the Lord keep the not be removed, but standerh city: the watchman waketh

but in vain.

2 It is but loft labour that ye rufalem : even so standeth the haste to rise up early, and so Lord round about his people, late take rest, and ear the bread from this time forth for ever- of carefulness: for so he giveth his beloved fleep.

> 4 Lo, children and the fruit of the womb: are an heritage

Lord.

5 Like as the arrows in the the young children.

As for such as turn back 6 Happy is the man that hath unto their own wickedness: his quiver full of them: they the Lord shall lead them forth shall not be assamed when they **ipeak**

N 4

The xxvii. day. The PSALMS. The xxvii, day. speak with their enemies in the not his hand ; neither he that

gate. Pfalm cxxviii. Beati omnes.

Defled are all they that fear

2 For thou shalt cat the labour of thine hands : O well is thee, and happy thalt thou be.

fruitful vine : upon the walls of thine house.

4 Thy children like the o- plaint. live-branches: round about thy

5 Lo, thus shall the man be bleffed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee; that thou thee; therefore shall thou be shalt see Jerusalem in prosperi- seared. ty all thy life long;

childrens children : and peace word is my trust.

upon Ifrael.

Pf. cxxix. Sape expugnaverunt. Many a time have they watch, I fought against me from ing watch. my youth up : may Ifrael now

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back and made long fur-TOWS.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as mamy as have evil will at Sion.

6 Let them be even as the grass growing upon the housetops: which withereth afore it be plucked up.

7 Whereof the mower filleth more.

bindeth up the fheaves, his boiom.

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8 So that they who go by the Lord: and walk in his fay not fo much as, The Lord prosper you : we wish you good luck in the name of the Lord.

- Pfalm cxxx. De profundis.

Ut of the deep have I called unto thee, O Lord: Thy wife shall be as the Lord hear my voice.

> 2 O let thine ears confider well: the voice of my com-

3 If thou, Lord, wilt be extreme to mark what is done amis: O Lord, who may abide

4 For there is mercy with

5 I look for the Lord, my 7 Yea, that thou shalt see thy soul doth wait for him : in his

6 My foul fleeth unto the Lord : before the morning watch, I fay, before the morn-

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem IG

rael: from all his fins.

Pfalm cxxxi. Domine, non eft. Ord, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too

high for me.

3 But I refrain my foul, and keep it low, like as a child that is weaned from his mother: yea, my foul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for ever-

Morning

The PSALMS. The xxviii. day. The xxviii. day.

Morning Prayer. Pfal. cx xxii. Memento, Domine, have a delight therein.

all his trouble,

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2 How he sware unto the her poor with bread. Lord, and vowed a vow unto 17 I will deck her priefts the almighty God of Jacob;

1 I will not come within the shall rejoice and fing.

climb up into my bed;

to fleep, nor mine eye-lids to anointed.

the temple of the Lord; an flourish. habitation for the mighty God Pf exxxiii. Ecce, quam bonum!

of Jacob.

6 Lo, we heard of the same at Ephrata; and found it in the dwell together in unity. wood.

8 Arise, O Lord, into thy to the skirts of his clothing. relling-place: thou, and the 3 Like as the dew of Her-

ark of thy itrength.

9 Let thy priests be clothed of Sion. faints fing with joyfulness.

to For thy fervant Davids more. lake : turn not away the pre- Pfalm cxxxiv. Bee nunc.

shall I fet upon thy feat.

my covenant, and my teltimo- fanctuary; and praise the Lord. their children also shall fit upon ven and earth : give thee blefthy feat for evermore.

her.

15 This shall be my rest for Lord;

ever : here will I dwell, for I

Ord, remember David: and 16 I will bless her victuals with increase : and will fatisfy

with health : and her faints

tabernicle of mine house: nor 18 There shall I make the horn of David to flourish : I ? 4 I will not fuffer mine eyes have ordained a lantern for mine :

flumber: neither the temples 19 As for his enemies, I shall i of my head to take any reft, clothe them with shame : but 5 Until I find out a place for upon himself shall his crown

D Ehold, how good and joyful D a thing it is : brethren, to

2 It is like the precious oint-7 We will go into his taber- ment upon the head, that tan nacle: and fall low on our down unto the beard: even unto knees before his footstool. Aarons beard, and went down

mon: which fell upon the hill

with righteousness: and let thy 4. For there the Lord promif. ed his bleffing: and life for ever-

sence of thine anointed. D Ehold now, praise the Lord: It The Lord hath made a D all ye fervants of the Lord; faithful oath unto David : and 2 Ye that by night frand in he shall not shrink from it; the house of the Lord; even in 12 Of the fruit of thy body: the courts of the house of our God.

13 If thy children will keep 3 Lift up your hands in the

nies that I shall learn them: 4 The Lord that made heafing out of Sion.

14 For the Lord hath chosen Psalm cxxxv. Laudate nomen.

Sion to be an habitation for O Praise the Lord, laud ye himself: he hath longed for O the name of the Lord: praise it, O ye servants of the

N 5

The xxviii day. The PSALMS. The xxviii day.

2 Ye that stand in the house speak not : eyes have they, but of the Lord: in the courts of they fee not. the house of our God.

Lord is gracious: O fing any breath in their mouths. praises unto his name, for it is 18 They that make them are

chosen Jacob unto himself: and them. Israel for his own possession.

is great: and that our Lord is house of Aaron.

above all gods.

6 Whatfoever the Lord pleaf of Levi : ye that fear the Lord, ed, that did he in heaven, and praise the Lord. in earth: and in the fea, and in 21 Praised be the Lord out all deep places.

7 He bringeth forth the falem. clouds from the ends of the Evening Prayer. world : and sendeth forth light- Psalm cxxxvi. Confitemini.

Egypt: both of man and beaft. ever.

O thou land of Egypt : upon endureth for ever.

and flew mighty kings; for every fire and flew mighty kings;

rites, and Og the king of Ba- ders : for his mercy endureth fan : and all the kingdoms of for ever. Canaan : Welling

an heritage: even an heritage mercy endureth for ever.

dureth for ever : To doth thy endureth for ever,

14 For the Lord will avenge for even; fich and

heathen, they are but filver and igovern the night : for his mercy gold : the work of mens hands; endureth for ever.

16 They have mouths, and 10 Who smote Egypt with

17 They have ears, and yet 3 O praise the Lord, for the they hear not : neither is there the

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like unto them : and so are all A For why? the Lord hath they that put their trust in

19 Praise the Lord, ye house For I know that the Lord of Ifrael: praise the Lord, ye

20 Praise the Lord, ye house

of Sion: who dwelleth at Teru-

nings with the rain, bringing O Give thanks unto the the winds out of his treasures. O Lord, for he is gracious: 8 He smote the first-born of and his mercy endureth for

o He hath fent tokens and 2 O give thanks unto the wonders into the midst of thee, God of all gods : for his mercy

Pharaoh and all his fervants. 3 O thank the Lord of all 10 He smore divers nations: lords for his mercy endureth

II Sehon king of the Amo- 4 Who only doeth great won-

5 Who by his excellent wife 12 And gave their land to be dom made the heavens . for his

unto Ifrael his people, " " 6 Who laid out the earth a-13 Thy name, O Lord, en- bove the waters: for his mercy

memorial, O Lord, from one - 7 Who hath made great generation to another: lights : for his mercy endureth

his people : and be gracious un- 8 The fun to rule the day: for his mercy endureth for ever;

15 As for the images of the 10 9 The moon and the stars to

The xxvlii. day. The PSALMS. The xxviii, day. their first born : for his mercy God of heaven : for his mercy

endureth for ever II And brought out Ifrael 27 O give thanks unto the from among them : for his Lord of lords: for his mercy

mercy endureth for ever;

cy endureth for ever.

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13 Who divided the Red fea we remembered thee, O Sion. in two parts: for his mercy endureth for ever;

14 And made Ifrael to go are therein. through the midst of it: for his 2 For they that led us away

mercy endureth for ever.

his hoft, he overthrew them in ness: Sing us one of the longs the Red sea: for his mercy en- of Sion. dureth for ever.

16 Who led his people fong: in a strange land? mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and flew mighty kings: for his mercy endureth of my mouth: yea, if I prefer for ever;

10 Schon king of the Amorites: for his mercy endureth Edom, O Lord, in the day of

for ever;

fan: for his mercy endureth for ever ;

for an heritage: for his mercy py shall he be that rewardeth endureth for ever;

22 Even for an heritage unto Ifrael his fervant: for his mercy

endureth for ever.

22 Who remembered us when Plalm cxxxviii. Confitebor tibi.

from our enemies: for his mer- will I fing praise unto thee.

cy endureth for ever.

fleth : for his mercy endureth name, because of thy loving for ever.

endureth for ever.

endureth for ever.

12 With a mighty hand and Pfalm cxxxvii. Super fluming. ffretched-out arm: for his mer- DY the waters of Babylon we D fat down, and wept: when

> 2 As for our harps, we hangcd them up: upon the trees that

captive, required of us then a 15 But as for Pharaoh and fong, and melody in our heavi-

4 How shall we fing the Lords

through the wilderness: for his 5 If I forget thee, O Jerusa. lem: let my right hand forget her cunning.

> 6 If I do not remember thee. let my tongue cleave to the roof not Jerufalem in my mirth.

7 Remember the children of Jerusalem: how they said, 20 And Og the king of Ba- Down with it, down with it, even to the ground.

8 O daughter of Babylon, 27 And gave away their land wasted with misery : yea, hapthee as thou haft ferved us.

> o Bleffed shall he be that taketh thy children: and throweth them against the stones.

we were in trouble: for his I Will give thanks unto thee, mercy endureth for ever; I O Lord, with my whole 24 And hath delivered us heart : even before the gods

2 I will worship toward thy cy endureth for ever.

2 I will wormp toward thy
25 Who giveth food to all holy temple, and praise thy for ever. kindness and truth: for thou 26 O give thanks unto the hast magnified thy name, and

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The xxix, day, The PSALMS. The xxix. day.

theu heardest me : and enduedst shall I go then from thy preiny foul with much strength. - fence?

4 All the kings of the earth shall praise thee, O Lord: for thou art there: if I go down they have heard the words of to hell, thou art there also. thy mouth.

ways of the Lord: that great is termost parts of the sea;

the glory of the Lord.

high, yet hath he respect unto hand shall hold me. the lowly: as for the proud, he beholdeth them afar off.

of trouble, yet shalt thou re- day. fresh me : thou shalt stretch forth right hand shall fave me.

8 The Lord shall make good are both alike. his loving kindness toward me: 12 For my reins are thine: yea, thy mercy, O Lord, en- thou haft covered me in my dureth for ever; despise not mothers womb. then the works of thine own.

hands.

Morning Prayer. Pfal. CXXXIX. Domine, probasti.

O Lord, thou hast searched me our, and known me: thou knowest my down-sitting, and mine up-rifing; thou un- in the earth. derstandest my thoughts long before.

2 Thou art about my path, and about my bed: and fpiest

out all my ways.

3 For lo, there is not a word fashioned: when as yet there in my tongue: but thou, O was none of them. Lord, knowest it altogether.

behind and before : and laid great is the fum of them!

thine hand upon me.

me: I cannot attain unto it.

thy word above all things. 6 Whither shall 1 go then
3 When I called upon thee, from thy Spirit: or whither.

7 If I climb up into heaven,

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8. If I take the wings of the 5 Yea, they shall sing in the morning : and remain in the ut-

9 Even there also shall thy 6 For though the Lord te hand lead me : and thy right

10 If I say, Peradventure the darkness shall cover me: then 7 Though I walk in the midft shall my night be turned to

1) Yea, the darkness is no thy hand upon the furiousness darkness with thee, but the mine enemies, and thy night is as clear as the day: the darkness and light to thee

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my foul knoweth right well,

14 My bones are not hid from thee : though I be made fecretly, and fashioned beneath

15 Thine eyes did fee my fubitance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were

17 How dear are thy coun-4 Thou hast fashioned me sels unto me, O God: O how

18 If I tell them, they are 5 Such knowledge is too more in number than the fand: wonderful and excellent for when I wake up, I am present with thee.

10 Wilt

The xxix. day. The PSALMS. The xxix. day.

19 Wile thou not flay the his defire, O Lord : let not his wicked, O God: depart from mighievous imagination pro-

teously against thee : and thine own lips fall upon the head of enemies take thy name in them that compass me about. vain.

21 Do not I hate them, O upon them : let them be cast not I grieved with those that that they never rise up again. rife up against thee?

mine enemies.

thoughts.

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lead me in the way everlasting, and the just shall continue in thy Pfalm cxl. Eripe me, Domine. fight.

Eliver me, O Lord, from Pfalm exli. Domine, clamavi. terve me from the wicked man. L thee unto me : and confider

2 Who imagine mischief in my voice, when I cry unto thee. their hearts: and stir up strife 2 Let my prayer be set forth all the day long.

tongues like a ferpent : adders be an evening facrifice.

possion is under their lips.

the hands of the ungodly: pre- door of my lips. ferve me from the wicked men, 4 0 let not my heart be inwho are purposed to overthrow clined to any evil thing : let me my goings.

5 The proud have laid a works, with the men that work inare for me, and ipread a net wickedness, lest I eat of fuch abroad with cords: yea, and things as please them.

fet traps in my way.

6 I said unto the Lord, Thou smite me friendly : and reprove art my God: hear the voice of me.

my prayers, O Lord.

of my health: thou hatt co- will pray yet against their wickvered my head in the day of edness.

me, ye blood-thirsty men. fper, left they be too proud.
20 For they speak unrigh- 9 Let the mischief of their

To Let hot burning coals fall Lord, that hate thee : and am into the fire, and into the pir.

II A man full of words shall 22 Yea, I hate them right not prosper upon the earth : evil fore: even as though they were shall hunt the wicked person to

overthrow him.

23 Try me, O God, and 12 Sure I am that the Lord feek the ground of my heart: will avenge the poor : and prove me, and examine my maintain the cause of the helpless.

24 Look well if there be any 13 The righteous also shall way of wickedness in me and give thanks unto thy name:

the evil man: and pre- T Ord, I call upon thee, halte

in thy fight as the incense: and 3 They have sharpened their let the lifting up of my hands

3 Set a watch, O Lord, be-4 Keep me, O Lord, from fore my mouth : and keep the

not be occupied in ungodly

5 Let the righteous rather

my prayers, O Lord.

6 But let not their precious
7 O Lord God, thou strength balms break my head: yea, I

7 Let their judges be over-8 Let not the ungodly have thrown in stony places: that

The xxix. day. The PSALMS. The xxix. day. they may hear my words, for to thy name : which thing if

they are fweet.

8 Our bones lie scattered be- the righteous resort unto my fore the pit: like as when one company. breaketh and heweth wood up- Pfalm exlisi, Domine, exaudi, on the earth.

thee, O Lord God: in thee is hearken unto me for thy truth my truft; O cast not out my and righteousness sake.

foul.

To Keep me from the snare ment with thy servant : for in that they have laid for me: and thy fight shall no man living be from the traps of the wicked justified. doers.

their own nets together : and my life down to the ground :

Evening Prayer. Pfalm cxlii. Voce mea ad Do-dead.

minum.

Cried unto the Lord with my ed within me : and my heart voice : yea, even unto the within me is desolate. tion. son noon his 1 hio

before him and shewed him in the works of thy hands.

3 When my spirit was in unto thee : my soul gaspeth unheaviness, thou knewest my to thee, as a thirsty land. fnare for me. ducan tan

hand : and faw there was no that go down into the pit.

and my portion in the land of foul unto thee. the living a Abasin and any Deliver me, O Lord, from

7 Consider my complaint; mine enemies; for I fee unto

for I am brought very low. thee to hide me.

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8 O deliver me from my per- distor Teach me to do the thing fecutors: for they are too itrong that pleafeth thee, for thou art for me.

fon, that I may give thanks un-righteoufness.

thou wilt grant me, then shall

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o But mine eyes look unto HEar my prayer, O Lord, and confider my defire:

2 And enter not into judge-

3 For the enemy hath perfe-II Let the ungodly fall into cuted my foul, he hath smitten let me ever escape them. he hath laid me in the darkness, as the men that have been long

4 Therefore is my spirit vex-

Lord did I make my supplica- 5 Yet do I remember the time past, I muse upon all thy 2 I poured out my complaints works : yea, I exercise myself

of my trouble. The state of Lattretch forth my hands

path: in the way wherein I 7 Hear me, O Lord, and that walked have they privily laid a foon, for my spirit waxeth faint : hide not thy face from 4 I looked also upon my right me, lest I be like unto them

man that would know me. 8 Q let me hear thy loving 5 I had no place to flee unto: kindness betimes in the mornand no man cared for my foul. sing, for in thee is my trust: of I cried unto thee, O Lord, shew thou me the way that I and faid: Thou art my hope, should walk in, for I lift up my

my God: let thy loving Spirit Bring my foul out of pri- lead me forth into the land of

11 Quicken

The xxx. day. The PSALMS. The xxx. day.

thy names fake : and for thy ril of the fword. righteoutness fake bring my 11 Save me, and deliver me foul out of trouble.

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them that vex my foul, for I a right hand of iniquity. am thy fervant.

Morning Prayer.

Psal. cxliv. Benedictus Dominus. the polished corners of the tem-Defled be the Lord my ple. Itrength: who teacheth my

my castle and deliverer, my ten thousands in our streets.

defender in whom I trust: who 14 That our oxen may be

der me.

thou haft fuch respect unto him: our streets. regardest him? 151113

nought: his time passeth away Lord for their God.

like a shadow.

mountains, and they shall thy name for ever and ever. Imoke.

tear them: Thoot out thine ar- for ever and ever.

rows, and confume them.

above : deliver me, and take there is no end of his greatme out of the great waters, ness. from the hand of strange chil- 4 One generation shall praise clionatu sa to dren;

8 Whose mouth talketh of declare thy power. vanity: and their right hand is

9. I will fing a new fong unto thy praife, and wondrous thee, O God : and fing praises works; unto thee upon a ten-stringed

unto kings; and haft delivered greatness.

11 Quicken me, O Lord, for David thy servant from the pe-

from the hand of strange chil-12 And of thy goodness slay dren : whose mouth talketh of mine enemies : and destroy all vanity, and their right hand is

> 12 That our fons may grow up as the young plants : and that our daughters may be as

13 That our garners may be hands to war, and my fingers to full, and plenteous with all manner of store : that our sheep 2 My hope and my fortrefs, may bring forth thousands, and

fubdueth my people that is un- ftrong to labour, that there be no decay : no leading into cap-2 Lord, what is man, that tivity, and no complaining in

or the fon of man, that thou fo 15 Happy are the people that are in fuch a case : yea, blessed A Man is like a thing of are the people who have the

Pfalm cxlv. Exaltabo te, Deus. 5 Bow thy heavens, O Lord, I will magnify thee, O God, and come down: touch the I my King: and I will praise

2 Every day will I give thanks 6 Cast forth thy lightning, and unto thee; and praise thy name

3 Great is the Lord, and mar-7 Send down thine hand from vellous, worthy to be praised:

thy works unto another : and

5 As for me, I will be talk. a right hand of wickedness. ing of thy worthin : thy glory,

6 So that men shall speak of the might of thy marvellous To Thou haft given victory acts : and I will also tell of this

bundant kindness shall be shew- praise of the Lord : and let all ed : and men shall sing of thy flesh-give thanks upto his holy righteoufness.

8 The Lord is gracious and Pfal. cxlvi. Lauda, anima mea. merciful : long-fuffering, and of DRaife the Lord, O my foul;

great goodness.

every man: and his mercy is any being, I will fing praises over all his works.

10 All thy works praise thee, 2 O put not your trust in O Lord: and thy faints give princes, nor in any child of thanks unto thee.

11 They shew the glory of them: thy kingdom : and talk of thy

power;

ry, and mightiness of thy king- his thoughts perish. dom: might be known unto 4 Blessed is he that hath the

12 Thy kingdom is an ever- whose hope is in the Lord his lafting kingdom: and thy do- God; ages.

fuch as fall: and lifteth up all for ever;

those that are down.

15 The eyes of all wait up- that fuffer wrong : who feedeth on thee, O Lord: and thou the hungry. feafon.

16 Thou openest thine hand: to the blind.

plenteouineis.

17 The Lord is righteous in for the righteous. works.

all fuch as call upon him faith- it upfide down.

them that fear him : he also more, and throughout all genewill hear their cry, and will rations. The book how help them.

them. Evening Prayer.

The Lord preferveth all Pfal. cxlvii. Laudate Dominum.

7 The memorial of thine a- 21 My mouth shall speak the name for ever and ever.

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while I live will I praise the 9 The Lord is loving unto Lord: yea, as long as I have unto my God.

man: for there is no help in

3 For when the breath of man goeth forth, he shall turn 12 That thy power, thy glo- again to his earth: and then all

God of Jacob for his help: and

minion endureth throughout all 5 Who made heaven and earth, the fea and all that there-14 The Lord upholdeth all in is: who keepeth his promise

6 Who helpeth them to right

givest them their meat in due . The Lord loofeth men out of prison: the Lord giveth fight

and fillest all things living with 8 The Lord helpeth them that are fallen: the Lord careth

all his ways: and holy in all his of The Lord careth for the strangers, he defendeth the fa-18 The Lord is nigh unto all therless and widow : as for the them that call upon him: yea, way of the ungodly, he turneth

10 The Lord thy God, O 19 He will fulfil the defire of Sion, shall be King for ever-

them that love him : but scat- Praise the Lord, for it is a screeth abroad all the ungodly. Quod thing to sing praises

The XXX. day. The PSALMS. The XXX. day. unto our God: yea, a joyful mandment upon earth: and his and pleafant thing it is to be word runneth very swiftly. thankful.

Terusalem : and gather together ashes.

the out-casts of Israel.

broken in heart : and giveth bide his frost?

by their names.

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5 Great is our Lord, and his wisdom is infinite. nances unto Israel.

ly down to the ground.

thanksgiving ing praises upon

the harp unto our God. 8 Who covereth the heaven height. with clouds, and prepareth rain 2 Praise him, all ye angels of for the earth: and maketh the his: praise him, all his host. grais to grow upon the moun- 3 Praise him, sun and moon 3 tains, and herb for the use of prasse him, all ye stars and light. men. and moon conductor?

the cattle : and feedeth the the heavens.

him.

ther delighteth he in any mans created.

in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath bleffed thy children within thee.

14 He maketh peace in thy borders; and filleth thee with

the flour of wheat.

15 He leadeth forth his com-

16 He giveth frow like wooll: 2 The Lord doth build up and feattereth the hoar-frost like

17 He oafteth forth his ice He healeth those that are like morfels: who is able to a-

medicine to heal their fickness. 18 He fendeth out his word. 4 He telleth the number of and melteth them; he bloweth the stars: and calleth them all with his wind, and the waters

How.

19 He sheweth his-word unto great is his power: yea, and Jacob: his statutes and ordi-

6 The Lord fetteth up the 20 He hath not dealt so with meek: and bringeth the ungod- any nation: neither have the heathen knowledge of his laws. 7 O ling unto the Lord with Pfal. cxlviii Laudate Dominum

Praise the Lord of heaven : praise him in the

4 Praise him, all ye heavens Who giveth folder unto and ye waters, that are above

Young ravens that call upon of Let them praise the name driod and allergument of the Lord for he foake the 10 He hath no pleasure in word, and they were made; he the strength of an horse: nei- commanded, and they were

6 He hath made them fall 11 But the Lords delight is for ever and ever : he hath give en them a law which shall not

be broken.

7 Praise the Lord upon earths ye dragons, and all deeps :

8 Fire and hail, frow and vapours: wind and ftorm, fulfilling his word;

9 Mountains, and all hills; truitful trees, and all cedars,

10 Bealts, and all cattle worms and feathered fowls;

11 Kings of the earth and all

people

people: princes, and all judges of 6 Let the praises of God be in

12 Young men and maidens, fword in their hands; old men and children, praise 7 To be avenged of the heathe name of the Lord : for his then : and to rebuke the peoname only is excellent, and ple; his praffe above heaven and earth.

12 He shall exalt the horn of links of iron. his people; all his faints shall o That they may be avengpraise him : even the children ed of them, as it is written: of Ifrael, even the people that Such honour have all his ferverh him.

Pfalm cxlix. Cantate Domino. Sing unto the Lord a new fong elet the congregation of faints praise him, the ment of his power.

.2 Let Ifrael rejoice in him that made him and let the acts : praise him according to children of Sion be joyful in his excellent greatness. their Kingia shing :

in the dance : let them fing the lute and harp. praises unto him with tabret and harp. of the min. stuff

A For the Lord hath pleasure the strings and pipe. in his people and helpeth the

Let the saints be joyful the loud cymbals.

the world; their mouth and a two-edged

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8 To bind their kings in chains; and their nobles with

faints.

Pfalm cl. Laudate Dominum Praise God in his holines: praise him in the firma-

2 Praise him in his noble

3 Praise him in the found of 2 Let them praise his name the trumpet : praise him upon

> 4 Praise him in the cymbals and dances : praise him upon

5 Praise him upon the wellmeek-hearted it and a box tuned cymbals praise him upon

with glory : let them rejoice 6 Let every thing that hath in their beds. breath: praise the Lord.

Forms of prayer to be used at S E A.

I The morning and evening service to be used daily at Jea? shall be the same which is appointed in the book of common

jesty's navy every day.

I These two following prayers receive into thy almighty and are to be also used in His Ma- most gracious protection the persons of us thy servants, and Eternal Lord God, who the fleet in which we ferve, alone spreadest out the Preserve us from the dangers heavens, and rulest the of the sea, and from the vioraging of the sea, who lence of the enemy; that we hast compassed the waters with may be a safeguard unto our bounds, until day and night most gracious Sovereign Lord come to an end; be pleased to King GEORGE, and his kingdoms, Forms of prayer to be used at SEA.

ingdoms, and a fecurity for heir lawful occasions; that the habitants of our illand may n peace and quietness ferve thee ut God; and that we may reurn in fafety to enjoy the blefings of the land, with the fruits f our labours; and with a hankful remembrance of thy nercies, to praise and glorify thy holy name, through Jesus Christ our Lord. Amen

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The collect. Revent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Tesus Christ our Lord. Amen

Prayers to be used in storms at

lea. Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; we thy creatures, but miferable finners, do in this our great distress cry unto thee for help: fave, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refufed to hearken to the still voice of thy word, and to obey thy commandments; but now we

divine Majefty, acknowledging ich as pass on the seas upon thy power, and imploring thy heir lawful occasions; that the goodness. Help, Lord, and fave us, for thy mercies fake, in Jefus Christ thy Son Lord. Amen.

Or this :

Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; look down. beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to fwallow us up: fave, Lord, or The living, else we perish. the living shall praise thee. O fend thy word of command to rebuke the raging winds, and the roring fea; that we being delivered from this diftress, may live to ferve thee. and to glorify thy name all the days of our life. Hear, Lord, and fave us, for the infinite merits of our bleffed Saviour, thy Son our Lord Jefus Christ. Amen.

The prayer to be faid before a fight at sea against any enemy.

Most powerful and glorious Lord God, the Lord of hosts, that rulest and com-mandest all things; thou sixtelt in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and fee how terrible thou art in all come and help us; for thou thy works of wonder; the great givest not alway the battle to God to be feared above all: the ftrong, but canst fave by and therefore we adore thy many or by few. O let not

our fine now cry against us for vengeance, but hear us thy poor fave thy disciples ready to po fervants begging mercy, and rish in a storm, hear us, and imploring thy help, and that fave us, we befeech thee. thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our faviour and mighty deliverer, through Jesus Christ our Lord. Amen.

Short prayers for single persons, that cannot meet to join in prayer with others, by reason of the fight or storm.

General prayers.

Ord, be merciful to us finners, and fave us for thy mercies fake.

Thou art the great God, that haft made, and ruleft all things: O deliver us for thy names fake.

Thou art the great God to be feared above all : O fave us, that we may praise thee.

Special prayers with respect to the enemy.

Hou, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that fice unto thee: O save us from the violence of the enemy.

O Lord of holts, fight for us,

that we may glerify thee.

O fuffer us not to link under the weight of our fins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy names fake. Stort prayers in respect of a

form. Hou, O Lord, that stillest the raging of the fea, hear, hear, us, and fave us, that we perith net, **发生的对于13. 控制部**

O bleffed Saviour, that did

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Lord, have mercy upon us. Christ, have mercy upon us, Lord, have mercy upon us.

O Lord, hear us. O Christ, hear us.

God the Father, God the Son, God the holy Ghoft, have mercy upon us, fave us now and evermore. Amen.

Ur Father, which art in heaven; Hallowed be thy Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

When there Dall be imminent danger, as many as can be Spared from necessary service in the ship, shall be called together, and make an bum-ble confession of their sins to God: in which every one ought seriously to reflect upon those particular sins, of which bis conscience shall accuse bim ; Saying as followeth:

The confession. Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold fins and wickedness, Which we from time to time most gricyoully have committed. By

Forms of prayer to be used at SEA.

ought, word, and deed, A- thy name, through Jesus Christ ainst thy divine Majesty, our Lord. Amen. rovoking most justly thy I Then shall the priest, if there rath and indignation against be any in the ship, pronounce s. We do earnefly repent, this absolution:

Ind be heartily forry for these A Lmighty God, our heavenly ar missions; The remem- A Father, who of his great

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rance of them is grievous unto mercy hath promised forgiveis; The burden of them is in- nels of fins to all them, which olerable. Have mercy upon us, with hearty repentance and true Have mercy upon us, most mer- faith turn unto him; have meriful Father; For thy Son our cy upon you, pardon and deli-Lord Jesus Christ sake, forgive ver you from all your fins, conus all that is past; And grant firm and strengthen you in all that we may ever hereafter serve goodness, and bring you to ever-and please thee in newness of lasting life, through Jesus Christ life, to the honour and glory of our Lord. Amen.

Thanksgiving after a Storm.

Pfalm lxvi. Zubilate Deo. Be joyful in God, all ye

lands: fing praises unto the honour of his name; make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worthip thee : fing of thee, and

praise thy name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the fea into dry land: fo that they went through the water on foot; there did

we rejoice thereof.

ever, his eyes behold the peo-burnt facrifices, with the inple, and fuch as will not believe, shall not be able to exalt locks and goats. themselves.

ple: and make the voice of his praise to be heard;

Who holdeth our foul in life : and suffereth not our feet to flip.

For thou, O God, hast proved us : thou also hast tried us, like as filver is tried.

Thou broughtest us into the fnare: and laidest trouble upon

our loins.

Thou sufferedst men to ride over our heads; we went through fire and water, and thou broughtelt us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promile with my lips, and spake with my mouth, when I was in

trouble.

cense of rams: I will offer bul-

O come hither, and hearken, O praise our God, ye peo- all ye that fear God , and T

will tell you what he hath done for my foul.

I called unto him with my mouth : and gave him praises

with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard and confidered the voice of my prayer.

Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the holy

Ghoft:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Pfalm cvii. Confitemini Domino. Give thanks unto Lord, for he is gracious: and his mercy endureth for e-

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and

from the fouth.

They went aftray in the wilderness out of the way : found no city to dwell in;

Hungry and thirsty: their

foul fainted in them.

So they cried unto the Lord in their trouble; and he delivered them from their diffress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he fatisfieth the empty foul: and filleth the hungry fou with goodness;

Such as fit in darkness, and in the shadow of death: being fall bound in misery and iron;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most High;

He also brought down their heart through heaviness: they fell down, and there was none

to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their diftrefs.

For he brought them out of darkness, and out of the shadow of death: and brake their

bonds in funder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of

For he hath broken the gates of brass: and smitten the bars

of iron in funder.

Foolish men are plagued for their offence: and because of their wickedness.

Their foul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He fent his word, and healed them: and they were faved

from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! or hot our Cod That

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Forms of prayer to be used at A

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These men see the works of he Lord: and his wonders in he deep.

For at his word the stormy vind ariseth: which lifteth up

he waves thereof.

They are carried up to the eaven, and down again to the plague or trouble; leep: their foul melteth away ecause of the trouble.

They reel to and fro, stagger like a drunken man: and are at their wits end.

Lord in their, trouble: he delivereth them out of their diitrefs.

For he maketh the storm to cease: so that the waves there-stopped.

of are still.

bringeth them unto the haven the Lord where they would be.

O that men would therefore praise the Lord for his good- Ghost: ness: and declare the wonders

That they would exalt him also in the congregation of the people; and praise him in the

water-fprings.

barren; for the wickedness of death, humbly present our them that dwell therein. felves again before thy divine

That they would offer unto water-springs of a dry ground.

ig : and tell out his works gry: that they may build them a city to dwell in;

That they may fow their h ships: and occupy their busi- land, and plant vineyards: to yield them fruits of increase.

He bleffeth them, fo that they multiply exceedingly: and fuffereth not their cattle to decrease. The me ships who

And again, when they are minished and brought low: through oppression, through any

Though he fuffer them to be evil-entreated through tyrants: and and let them wander out of the way in the wilderness:

Yet helpeth he the poor out So when they cry unto the of mifery : and maketh him housholds like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be

Whofo is wife, will ponder Then are they glad, because these things: and they shall unthey are at rest ; and so he derstand the loving kindness of

Glory be to the Father, and to the Son : and to the holy

As it was in the beginning, is that he doeth for the children of now, and ever shall be : world without end. Amen.

Collects of thank (giving.

O Most blessed and glorious Lord God, who are of infeat of the elders! we finite goodness and mercy; we Who turneth the floods into thy poor creatures, whom thou a wilderness; and drieth up the hast made and preserved, holdduon ing our fouls in life, and now A fruitful land maketh he refcuing us out of the jaws of Again, he maketh the wil- Majesty, to offer a sacrifice of derness a standing water and praise and thanksgiving, for

Forms of prayer to be used at SE A.

that thou heardest us when may serve thee in hollness we called in our trouble, and and righteoutness, all the day didft not cast out our prayer, of our life, through left which we made before thee Christ our Lord and Savious in our great dittress; even Amen. when we gave all for loit, our An bymn of praise and thanks thin, our goods, our lives, then thip, our goods, our lives, then giving after didit thou mercifully look up tempest. on us, and wonderfully command a deliverance; for which we now being in fafety, do gracious and his mercy endurgive all praise and glory to eth for ever. thy holy name, through Jesus Great is

over all thy works, but in spe- sca. cial manner hath been ex- The Lord is gracious and full tended toward us, whom thou of compassion: flow to anger. hast so powerfully and won- and of great mercy.

derfully defended. Thou hast He hath not dealt with us might fee how powerful and injusties. gracious a God thou art; how - But as the heaven is high athat trust in thee. Thou hast been his mercy towards us. leas obey thy command, that viness: we were even at deaths we may learn even from them door. hereafter to obey thy voice, The waters of the sea had fore bless and glorify thy waters had well nigh gone over name for this thy mercy in our foul. thee, make us as truly fensible thereof. ly by words; but also by our trouble. Continue, we beseech thee, us out of our distress.

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O Come, let us give thanks unto the Lord, for he is

Great is the Lord, and Christ our Lord. Amen. greatly to be praised; let the or this: redeemed of the Lord say O Most mighty and gracious so: whom he hath delivered good God, thy mercy is from the mercile's rage of the

shewed us terrible things, and according to our fins : neither wonders in the deep, that we rewarded us according to our

able and ready to help them bove the earth: so great hath

thewed us how both winds and We found trouble and hea-Se till W Yard

and to do thy will. We there- well nigh covered us: the proud

saving us, when we were ready The sea rored: and the storto perish. And we beseech my wind lifted up the waves

now of thy mercy, as we were . We were carried up as it then of the danger: and give were to heaven, and then down us hearts always ready to ex- again into the deep : our foul press our thankfulness, nor on- melted within us, because of

lives, in being more obedient Then cried we unto thee, O to thy holy commandments. Lord: and thou didft deliver

this thy goodness to us, that Blessed be thy name, who we, whom thou haft faved, didft not despile the prayer of

thy

Forms of prayer to be used at SEA.

cry, and haft faved us. umph in thy praise.

Thou didft fend forth thy Bleffed be the Lord God: commandment: and the windy even the Lord God, who only from ceased, and was turned doeth wondrous things;

into a calm.

clare the wonders that he hath amen. done, and still doeth for the children of men.

Praised be ite Lord daily: Ghost: even the Lord that helpeth us,

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He is our God, even the God of whom cometh falvation: God is the Lord by whom we have escaped death.

glad through the operation of Amen.

thy fervants: but didft hear our thy hands: and we will tri-

And bleffed be the name of Olet us therefore praise the his Majesty for ever : and let Lord for his goodness: and de- every one of us say, Amen.

Glory be to the Father, and to the Son: and to the holy

As it was in the beginning, is and poureth his benefits upon now, and ever shall be: world without end. Amen.

2 Cor. Xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Thou, Lord, hast made us holy Ghost, be with us all.

After victory or deliverance from an enemy.

thanksgiving after victory.

F the Lord had not been on unto us. our fide, now may we fay: rose up against us;

They had swallowed us up quick; when they were so us: the Lord hath overthrown wrathfully displeased at us.

ed us, and the stream had gone over our foul: the deep wa- Lord, not unto us: but unto ters of the proud had gone thy name be given the glory. over our foul.

a prey unto them.

The Lord hath wrought: a

mighty falvation for us.

We gat not this by our own made heaven and earth, fword, neither was it our own right hand, and thine arm, and evermore.

A pfalm or bymn of praise and the light of thy countenance. because thou hadst a favour

The Lord hath appeared for if the Lord himself had not us: the Lord hath covered our been on our side, when men heads, and made us to stand in

the day of battle.

The Lord hath appeared for our enemies, and dashed in pie-Yea, the waters had drown- ces those that rose up against us.

Therefore not unto us, O

The Lord hath done great But praised be the Lord: things for us: the Lord hath who hath not given us over as done great things for us, for which we rejoice.

> Our help standeth in the name of the Lord: who hath

Bleffed be the name of the arm that faved us: but thy Lord: from this time forth for

Glory

Forms of Prayer to be used at SEA.

Glory be to the Father, and vancement of thy gospel, the to the Son: and to the holy honour of our Sovereign, and Ghoft:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

After this bymn may be sung the Te Deum.

I Then this collect.

Almighty God, the fothe world, in whose hand is ticular for this victory and delipower and might, which none verance, be all glory and honour is able to withstand; we bless world without end. Amen. and magnify thy great and glo-rious name for this happy victory, the whole glory whereof we do ascribe to thee, who are the only giver of victory. The grace of our Lord je fus Christ, and the love of And we befeech thee, give us God, and the fellowship of the grace to improve this great holy Ghoft, be with us al mercy to thy glory, the ad- evermore. Amen.

as much as in us lieth, to the good of all mankind. And we beseech thee, give us such sense of this great mercy, a may engage us to a true thank fulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Je fus Christ our Lord; to whom with thee, and the holy Spirit vereign commander of all as for all thy mercies, so in par

2 Cor. Xiii. 14.

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At the burial of their dead at SEA.

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be turned into corruption, look- by he is able to subdue all ing for the refurrection of the things to himselt.

which we relaid

williams be a rest miner than I was not a second

The office in the Common body (when the fea shall give Prayer book may be used; up her dead) and the life of only instead of these words the world to come, through [We therefore commit his our Lord Jesus Christ, who as body to the ground, earth to his coming shall change our earth, &c.] say, vile body, that it may be like E therefore commit his his glorious body, according body to the deep, to to the mighty working, where

uro de mare la con electr

A form of prayer with thanksgiving, to be used yearly upon the fifth day of November; for the happy deliverance of King James I. and the three citates of England, from the most traiterous and bloody intended massacre by gunpowder: and also for the happy arrival of His Majetty King William on this day, for the deliverance of our church and nation.

The minister of every parish shall give evarning to his parishoners publickly in the church, at morning prayer the Sunday before, for the due observation of the said day; and after morning prayer, or preaching, upon the said fifth day of November, shall read publickly, distinctly, and plainly the Ast of Parliament made in the third year of King James the irst, for the observation of it.

The service shall be the same with the usual office for bolidays in all things, except where it is bereafter otherwise appointed.

If this day shall happen to be Sunday, only the collect proper for that Sunday shall be added to this office in its place.

Morning prayer shall begin with these sentences:

HE Lord is full of compassion and mercy: longfuffering, and of great bringeth the ungodly down to the goodness. Pfal. cili. 8.

ground. ver. 6. HE Lord is full of com-

He will not alway be childing: neither keepeth he his anger for e-

ver. ver. 9.

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He hath not dealt with us after our fins: nor rewarded us according to our wickednesses. ver. 10.

Instead of Venite exultemus, shall this bynn following be used, one verse by the priest, and another by the clerk and people.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Plal. cvii. 1.

Let them give thanks whom the Lord bath redeemed: and delivered from the band of the enemy. ver. 2.

Many a time have they fought against me from my youth up : may Ifrael now fay. Pfal. cxxix. 1.

Yea, many a time have they vexed me from my youth up : but they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my foul. Pfal. xxxv. 7.

They have laid a net for my feet, and pressed down my foul : they have digged a pit before me, and are fallen into the midst of it themselves. Plal. Wil. 7.

Great is our Lord, and great is his power: yea, and his wisdom is

Let thy hand be upon the man of thy right hand: and upon the fon of man, whom thou madeft fo firong for thine ownself. Pfal. lxxx. 17,

And so will not we go back from thee: O let us live, and we shall call

upon thy name. ver. 18.

Glory be to the Father, and to the Son: and to the holy Ghoft;

As it was in the beginning, is now and ever shall be : world without end.

Proper pfalms. Lxiv, Cxxiv, Cxxv.

Proper leffons. The first, 2 Sam. XXII.

The second, Acts XXIII. Jubilate.

In the suffrages after the creed, these shall be inserted and used for the king; Prieft. O Lord, fave the King; People. Who putteth bis truft in thee. Priest. Send him help from thy holy place.

People. And evermore mightify de fend bim.

Prieft. Let his enemies have no advantage against him.

People. Let not the wicked approte to burt bim.

Inflead of the first collect at morn- which thou hast in a marvellous man. mercy in the miraculous and gracious deliverances of thy church, and rish among us, that they may be the in the protection of righteous and stability of our times, and make this religious kings and states, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; we yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King James the first, the Queen, the Prince, and all the Royal branches, with the nobility, clergy, and Commons of England, then af-fembled in parliament, by popish treachery appointed as sheep to the flaughter, in a most barbarous and favage manner, beyond the examples of former ages. From this unnatural mercy; not our forefight, but thy Lord. Amen.

Ccept also, most gracious God, ing our hearts again with joy and fong into our mouths, by bringing his Majesty King William upon this day, which so timely interposed in our then, and haft fince that time done

ing prayer, shall these two be used: ner preserved to us. Let truth and A Lmighty God, who haft in all justice, brotherly kindness and chaages shewed thy power and rity, devotion and piety, concord and unity, with all other virtues. fo flouchurch a praise in the earth. which we humbly beg for the fake of our bleffed Lord and Saviour. A.

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In the end of the litary Marbich shall always this day be used) after the collect | We humbly befeech thee, O Father, &c.] fall this be faid which followeth:

A Lmighty God, and heavenly Fa-ther, who of thy gracious providence, and tender mercy towards us, didft prevent the malice, and imaginations of our enemies, by difcovering and confounding their horrible and wicked enterprize plotted confpiracy, not our merit, but thy and intended this day to have been executed against the King, and the providence delivered us: And there- whole State of England, for the subfore not unto us, O Lord, not unto version of the government and reus, but unto thy name be ascribed ligion established among us; and didst all honour and glory, in all churches likewise upon this day wonderfully of the saints, from generation to ge- conduct thy servant King William, neration; through Jesus Christ our and bring him safely into England, to preferve us from the attempts of our enemies to bereave us of our reof our unfeigned thanks for fill- ligion and laws: we most humbly praise and magnify thy most glorious gladness, after the time that thou name, for thy unspeakable goodness hadst afflicted us, and putting a new towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we for the deliverance of our church are not confumed. For our fins have and nation from popish tyranny and cried to heaven against us, and our arbitrary power. We adore the wis- iniquities justly called for vengeance dom and justice of thy providence, upon us. But thou hast not dealt with us after our fins, nor reward us atextreme danger, and disappointed ter our iniquities; nor given us over, all the defigns of our enemies. We as we deferved, to be a prey to our ebefeech thee, give us fuch a lively nemies; but haft in mercy delivered and lasting sense of what thou didst us from their malice, and preserved us from death and deffruction. Let for us, that we may not grow fe- the confideration of this thy repeatcure and careless in our obedience, ed goodness, O Lord, work in us by prefuming upon thy great and un-true repentance, that iniquity may deferved goodness; but that it may not be our ruin. And increase in us lead us to repentance, and move us more and more a lively faith and to be the more diligent and zealous love, fruitful in all holy obedience; in all the duties of our religion, that thou nayest still continue thy

wour with the light of thy gospel, us and our posterity for evermore; nd that for thy dear Sons Take, Je-Christ our only Mediator and Amen. dvocate.

Instead of the prayer [In time of war and tumults] shall be used

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this prayer following:

Lord, who didft this day difcover the snares of death that were laid for us, and didft wonderfully deliver us from the fame; be thou ftill our mighty protector, and catter our enemies that delight in blood: Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious S vereign King George, and all that are put in authority under him, with judgement and justice, to cut off all fuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruin of thy church among us: but that our gracious Sovereign and his realms being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly ferve thee and give thee thanks in thy holy congregation, through Jefus Christ our Lord. Amen. In the communion-fervice, instead of the collect for the day, shall this

which followeth be used: F Ternal God, and our most mighty protector, we thy unworthy fervants do humbly present ourselves honour to whom honour. before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the three estates of the realm of England affembled in parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh inflance of thy loving kindness towards us. We bless thee for giving his Ma-

thee to protect and defend our Sove-reign King G E O R G E, and all the Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear, and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jefus Christ our only Saviour and Re-Amen. deemer.

The epiftle. Rom. xiii. 1.

Et every foul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Wholoever therefore relifteth the power, relifteth the ordinance of God: and they that refift, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear,

The gospel. S. Luke ix. 51. ND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face : and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they faid, Lord, wilt thou that we comjesty King William a safe arrival mand fire to come down from heahere, and for making all opposition ven, and consume them, even as Efall before him, till he became our lias did? But he turned and rebuked King and Governor. We beleech them, and faid, Ye know not what

manner of spirit ye are of. For the Son of man is not come to deftroy mens lives, but to fave them. And they went to another village.

After the creed, if there be no fermon, shall be read one of the fix bomilies against rebellion.

This fentence is to be read at the of-

WHatfoever ye would that men fhould do to you, do ye even fo to them; for this is the law and the prophets. S. Matth. vii. 12.

After the prayer for the church millitant, this following prayer is to be ufed :

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will all with the second of th The control was a second of the control of the cont and a new principal of the control o y before the a time the because out that the personal and actioned a real words wonder to be the control of the contro

popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirfly enemies: We bless and adore thy glorious Majesty, as for the former, fo for this thy late marvellous loving kindness to our church and nation, in the prefervation of our religion and liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King O God, whose name is excellent GEORGE; and a spirit of fervent in all the earth, and thy glo-zeal for our holy religion, which in all the earth, and thy glo-zeal for our holy religion, which ry above the heavens; who on this thou haft so wonderfully rescued, day didst miraclously preserve our and established a blessing to us, and church and state from the secret our posterity. And this we beg for contrivance and hellish malice of Jesus Christ his sake. Anen.

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THE PARTY OF THE PROPERTY OF THE PARTY OF TH

A form of prayer with fasting, to be used yearly upon the thirtieth of Fanuary, being the day of the martyrdom of the bleffed King CHARLES the L. To implore the mercy of God, that neither the guilt of that facred and innocent blood, nor those other fins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our posterity.

If this day shall happen to be Sunday, this form of prayer shall be used, and the fast kept the next day following. And upon the Lords day next before the day to be kept, at morning prayer, immediately after the Nicene creed, notice shall be given for the dueobservation of the said day.

The service on the day shall be the same with the usual office for bolidays.

in all things, except where it is in this office otherwise appointed.

The Order for MORNING PRAYER.

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long mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan. ix. 9, 10.

Correct us, O Lord, but with judgement; not in thine anger, lest thou

bring us to nothing. Fer. x 24. Enter not into judgement with thy fervants, O Lord; for in thy fight shall no man living be justified. Pfal. cxlifi. 2.

Instead of Venite, exultemus, the bymn following shall be faid or fung; one werfe by the priest, another by the clerk and people.

R Ighteous art thow, O Lord: and just are thy judgements. Pfal. cxix. 137.

Thou art just, O Lord, in all that is brought upon us : for thou bast done right, but we have done wickedly. Neh. ix. 33.

Nevertheless our feet were almost gone: our freadings had well nigh Ffal. lxxiii. 2.

For auby? we avere grieved at the wicked: we did also see the ungodly in

such prosperity. ver. 3. The people flood up, and the ru-

He that ministereth, shall begin with the Lord and against his ancinted. Pfal. ii. 2.

They cast their beads together withone consent : and were confederate against bim. Pfal. Ixxxiii. 5.

He heard the blasphemy of the multitude, and fear was on every fide: while they conspired togeth r again't him, to take away his life. Pfal. xxxi. 15.

They Spoke against bim with false tongues, and compassed him about wir b words of batted: and fought against bim without a cause. Psal. cix 2.

Yea, his own familiar friends, whom he trusted: they that are of his bread, laid great wait for him. Pfal. xli. 9.

They rewarded him evil for good: to the great discomfort of his soul. Pial. XXXV. 12.

They took their counsel together, faying, God hath forfaken him: perfecute him, and take him, for there is none to deliver him. Pfal. lxxi. 9.

The breath of our nostrils, the ancinted of the Lord, was taken in their pits: of rubom rue said, Under his skadow we shall be fafe. Lam. iv. 20.

The adversary and the enemy entered into the gates of Jerusal m: saying, When shall he die, and his name perish? wer. 12. Pfal xli. 5.

Let the sentence of guiltiness prolers took counsel together : against ceed against bim : and now that be hetb, let bim rife up no more. ver. 8.

False witnesses also did rise up ainft him : they laid to his charge things that he knew not. Pfal. xxxv.

For the fins of the people, and the iniquities of the priefts: they shed the blood of the just in the midst of Je-

rufalem. Lam. iv. 13.

O my foul, come not thou into their fecret: unto their affembly, mine honour, be not thou united : for in their anger they flew a man. Gen. xlix. 6.

Even the man of thy right band: the fon of man whom thou hadft made so Brong for thine own self. Pfal.

1xxx. 17.

In the fight of the unwife he feemed to die : and his departure was taken for milery. Wifd. iii. 2.

They fools counted his life madness, and his end to be without bonour : but be is in peace. Wild. v. 4. and iii. 3.

For though he was punished in the fight of men : yet was his hope full of immortality. Wifd. iii. 4

How is be numbered with the children of God: and bis lot is among the faints! Wild. v. 5.

But, O Lord God, to whom ven-

geance belonge th, thou God to whom vengeance belongeth: be favourable and gracious unto Sion. Pfal xciv. 1. and li. 18.

Be merciful, O Lord, unto thy people, whom thou baft redeemed : and lay not innocent blood to our charge. Deut.

XXI. 8.

O shut not up our fouls with finners: nor our lives with the blood-

thirsty. Pfal. xxvi. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our falvation: and our tongues shall sing of thy righteousness. Pial. 11. 14.

For thou art the God, that haft no pleasure in wickedness: neither shall any evil dwell with thee. Pfal. v. 4.

Thou wilt destroy them that speak teafing: the Lord abbors both the blood-

ibirfly and deceitful man. ver. 6.
O how suddenly do they consume: erish, and come to a fearful end!

Pfal. lxxiii. 18.

Yea, even like as a dream when one awaketh: so didst thou make their

image to vanifb out of the city. ver. 19. Great and marvellous are thy works, O Lord God almighty: just and true are thy ways, O King of faints. Apoc. XV. 1.

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Righteous art thou, O Lord 1 and juft are thy judgements. Pfal. cxix. 137.

Glory, be to the Father, and to the

Son: and to the holy Ghost;
As it was in the beginning, is now and ever shall be : world without end. Amen.

Proper pfalms. IX. X. XI. Proper leffons. The first. 2 Sam. i.

The fecend, S. Matt. xxvii. Instead of the first collect at morning prayer, shall these two, which

follow, be ufed. next Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didft fuffer the life of our gracious Sovereign King Charles the first, to be, as this day, taken away by the hands of cruel and bloody men: We thy finful creatures here affembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying fins of this nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makeft inquisition for blood, lay not the guilt of this innocent blood (the fhedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever : but pardon us for thy mercies fake, through the merits of thy Son Jefus Christ our Lord. Amen.

Defled Lord, in whose fight the death of thy faints is precious; we magnify thy name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and

at last refisting unto blood; and even then, according to the same pattern, praying for his murtherers. Let his memory, O Lord, be ever bleffed among us; that we may follow the example of his courage and constancy. his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our fins; and all for Jefus Christ his fake, our only Mediator and Advocate. Amen,

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In the end of the litary (which shall always on this day be used immediately after the collect humbly beseech thee, O Father, &c.] the three collects next following are to be read.

Lord, we befeech thee mercifully hear our prayers; and spare all those who confess their sins unto thee: that they whose consciences by fin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who haft compassion upon all men, and hatest nothing that thou haft made; who wouldest not the death of a finner, but that he fhould rather turn from his fin, and he faved; mercifully torgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed ; enter not into judgement with thy fervants, who are vile earth, and miferable finners; but fo turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and fomake hafte to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

Urn thou us, O good Lord, and vourable, O Lord, be favourable to his mouth.

thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, And of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage he brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleffed Son Jesus Christ our Lird. Amen.

¶ In the communion-fervice, after the prayer for the king [Almighty God, whose kingdom is everlations.] ing, &c. instead of the collect for the day, shall these two be used:

O most mighty God, &c. Bleffed Lord, in whose, &c.

As in the morning prayers.

The epiftle. 1 S. Pet. ii. 13. OUbmit yourselves to every ordinance of man for the Lords fake: whether it be to the king as fupreme; or unto governors, as unto them that are fent by him, for the punishment of evil doers, and for the praise of them that do well. For fo is the will of God that with welldoing ye may put to filence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your mafters, with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God, endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do dwell, and fuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did fo shall we be turned. Be fa- no fin, neither was guile found in

The gofpel. S. Matt. xxi. 33. Here was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he fent his fervants to the husbandmen. that they might receive the fruits of it. And the husbandmen took his fervants, and beat one, and killed another, and floned another. Again, he fent other fervants, more than the first : and they did unto them likewise. But last of all he sent unto them his fon, faying, They will reverence my fon. But when the husbandmen faw the fon, they faid among themselves, This is the heir, come, let us kill him, and let us feize on his inheritance. And they caught him, and cast him out of the vineyard, and flew him. When the lord therefore of the vineyard cometh, what will he do unto these husbandmen? They ay unto him, He will miferably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their feasons.

After the Nicene creed, shall be read, instead of the sermon for that day, the first and second parts of the homily against disobedience and wilful rebellion, set forth by authority; or the minister who officiates, shall preach a sermon of his even composing upon the same argument,

¶ In the offertory shall this sentence be read:

Whatfoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matt. vii. 12.

After the prayer [For the whole State of Christ's church, &c.]

these two collects following shall be used:

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Lord, our heavenly Father, who didst not punish us as our fins have deserved, but hast in the midft of judgement remembered mercy; we acknowledge it thine especial favour, that though for our many and great provocations, theu didft fuffer thine anointed, bleffed King Charles the first, as on this day, to fall into the hands of violent and blood-thirfty men, and barbaroully to be murdered by them; yet thou didft not leave us for ever, as sheep without a shepherd; but by thy gracious providence didft miraculoufly preferve the undoubted heir of his crowns. our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under the fhadow of thy wings, until their ty-ranny was overpast; and didft bring him back in thy good appointed time, to fit upon the throne of his father; and, together with the royal family, didft reftore to us our ancient government in church and state. For these thy great and unspeakable mercies, we render to thee our most humble and unseigned thanks; befeeching thee still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King George, a long and a happy reign over us : So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise, from generation to generation, through Jesus Christ our Lord and Saviour. Amen.

A ND grant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our

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Lord, Amen,

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The Order for EVENING PRAYER.

morning prayer, instead of Venite, exuitemus, shall bere also be used be. fore the proper pfalms.

Righteous art thou, O Lord, &c.

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¶ Proper pfalms. Lxxix. xciv. lxxxv. Proper lesons.

The first, Jer. xii. or Dan. ix. to ver. 22.

The second, Hebr. xi. ver. 32. and XH. to ver. 7

Instead of the first collect at evening prayer, shall these two which next follow, be used:

Almighty Lord God, who by thy wifdom not only guidest and orderest all things most suitably to thine own justice; but also performeft thy pleafure in fuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; we thy fin-ful people do here fall down before thee, confessing that thy judgements were right in permitting cruel men, fons of Belial, as on this day, to imbrue their hands in the blood of thine anointed; we having drawn down the fame upon ourselves, by the great and long provocations of our fins against thee. For which we do therefore here humble ourselves before thee; befeeching thee to deliver this nation from blood-guiltiness, that of this day especially, and to turn from us, and our posterity, all those judgements which we by our fins have worthily deserved: Grant this for the all-fufficient merits of thy Son our Saviour Jefus Chrift. Amen.

B Leffed God, just and powerful, who didst permit thy dear fervant, our dread Sovereign King Charles the First, to be, as upon this day, given up to the violent outrages of wicked man, to be dispitefully used, and at last murdered by them: though we cannot reflect upon fo foul an act, but with horror and aftonishment, yet do we most gratefully the glories of thy commemorate the glories of thy grace, which then shined forth in thine anointed; whom thou wast pleased, even at the hour of death,

The bymn appointed to be used at to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didft fuffer them to proceed to fuch an hight of violence, as to kill him, and to take possession of his throne; yet didft thou in great mercy preferve his fon, whose right it was, and at length, by a wonderful providence bring him back, and fet him thereon, to restore thy true religion, and to lettle peace amongst us: for thesethy great mercies we glorify thyname, through Jefus Christ our bleifed Saviour. Amen.

Immediately after collect the [Lighten our darkness, &c.] shall these three next following be used: O Lord, we beseech thee, &c.

O most mighty God, &c. Turn thou us, O good Lord, Sc.

As before, at morning prayer. Immediately before the prayer of faint Chrysoftom, shall this collectively next followeth be used:

Lmighty and everlasting God, whose rightcousness is like the firong mountains, and thy judgements like the great deep; and who, by that barbarous murder, as on this day, committed upon the facred person of thine anointed, haft taught us, that neither the greatest of kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wifdom: And grant, that neither the fplendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes. from looking upon ourselves as sinful dust and ashes: but that according to the example of this thy bleffed martyr, we may press froward to the prize of the high calling that is: before us, in faith and patience, humility and meekness, mortification: and felf-denial, charity and constant perseverance unto the end; and all this forthy Son our Lord lefus: Christ his fake, to whom, with the and the holy Ghoft, be all hone unaal glory, world withoutend. Amer.

A. Forras 0 6.

A form of prayer, with thanksgiving, to almighty God, for having put an end to the great Rebellion, by the restitution of the King and Royal Family, and the restoration of the government, after many years interruption: which unspeakable mercies were wonderfully completed upon the twenty ninth of May, in the year 1660. And in memory thereof, that day in every year is by act of parliament appointed to be for ever kept holy.

I The service shall be the same with the usual office for holy-days, except where it is in this office otherwise appointed.

If this day shall bappen to be Ascension-day, or Witsunday, the collects of this office are to be added to the offices of those festivals in their proper places; if it be Monday or Tuesday in Whitsunweek or Trinity-sunday, the proper psalms appointed for this day, instead of those of ordinary course, shall be also used, and the collects added as before; and in all these cases the rest of this office shall be omitted: but if it shall happen to be any other Sunday, this whole office shall be used, as it followeth, intirely. And what festival soever shall happen to fall upon this solemn day of thanksgiving, the following hymn appointed instead of Venite, exultemus, shall be constantly used.

Morning prayer shall begin with compassions fail not. Lam, iii. 22. thefe fentences:

O the Lord our God belong mercies and forgive-neffes, though we have rebelled against him: nei-ther have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. Dan.

It is of the Lords mercies that we

Instead of Venice, exultemue, shall be said or sung this hymn following; one verse by the priest, and another by the clerk and people.

My song shall be always of the loving kindness of the Lord:

with my mouth will I ever be shewing forth his truth, from one generation to another. Pfal. lxxx x. 1.
The merciful and gracious Lord hath

were not confirmed a because his fodone his marvellous morks : that they

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I The act of parliament made in the twelfth, and confirmed in the thirteenth year of King Charles the second, for the observation of the twenty ninth day of May yearly, as a day of publick thanksgiving, is to be read publickly in all churches at morning prayer, immediately after the Nicene creed, on the Lords day next before every such twenty ninth of May, and notice to be given for the due observation of the said day.

ought to be had in remembrance. Pfal.

Who can express the noble acts of the Lord : or shew forth all his praise? Pfal. cvi. 2.

The works of the Lord are great : finght out of all them that have plea-fure therein. Plat. cxi. 2.

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The Lord fetteth up the meek : and bringeth the ungodly down to the ground. Pfal. cxlvii. 6.

The Lord executeth right eou sness and judgement: for all them that are op-pressed with wrong. Plat. ciii. 6.

For he will not always be chiding : neither keepeth he his anger

for ever. verfe 9

He hath not dealt with us after our fins : nor remarded us according to

our wickedness. verle 10.

is his mercy toward them that fear Ixviii. 26 him. verfe 11.

Tea, like as a father pitieth his own children: even so is the Lord the Lord merciful unto them that fear him.

verle 13.

O God, haft proved us: Thou thou also haft tried us, even as filver

is tried. Pfal. lxvi. 9.

Thou sufferedst men to ride over our heads, we went through fire and water : but thou hast brought us out into a

wealthy place. verie it

Oh, how great troubles and advertities haft thou thewed us! and yet didit thou turn and refresh us: yea, and broughtest us from the deep of the earth again. Pfal. lxxi. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Pfalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thyland: thou haft turned away the captivity of Jacob. Pfalm lxxxv. I.

God hath shewed us his goodness plenteously: and God hath let us fee our defire upon our enemies. Plal. lix. 10.

They are brought down and fallen: but we are rifen and fland upright. tion. Pfal. XX. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Pialm

XXXVI. I 2.

The Lord hath been mindful of us, and he shall bless us : even he defend him. shall bees the house of Israel, he Priest. Le shall blets the house of Aaron. Pfal. advantage against him. CXV. 12.

He shall bless them that fear the Lord c both small and great, ver. 13.

O that men would therefore profe

the Lord for his goodness: and de-clare the wonders that he doeth for the children of men! Pfal. cvii. 2 t.

That they would offer unto him the facrifice of thanksgiving : and tell out his works with gladness. ver. 22.

And not hide them from the children of the generations to come abut thew the honour of the Lord, his

mighty and wonderful works that he hath done. Pfalm lxxviii. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefa-thers, a faithless and stubborn genera-

tion. ver. 6, 9.

Give thanks, O Ilrael, unto God For look how high the heaven is the Lord, in the congregations: in comparison of the earth: so great from the ground of the heart. Pfalm

> Praised be the Lord daily: even the God who helpeth us, and poureth his

benefits upon us. verie 19

Olet the wickedness of the wick-

ed come to an end: but establish thou the rightcous. Pal. vii. 9.

Let all those that seek thee, be joysul and glad in thee: and let all such as love thy salvation, say always, The Lord be praised. Plai. xl. 19.

Glory be to the Father, and to the

Son : and to the holy Ghoft;

As it was in the beginning, is now and ever shall be : world without end. Amen.

CXXIV, CXXVI, CXXIX, CXVIII.

The first, 2 Sam. xix. ver. 9. or Numb. xvi.

Te Deum

The second, The Epistle of faint Jude. Jubilate Deo.

The suffrages next after the Creed shall stand thus :

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy falua-

Prieft. O Lord, fave the King; Answer. Who putteth his truft in

Prieft. Send him help from thy holy place.

Answer. And evermore mightily

Prieft. Let his enemies have no Anlw. broach to hurt him.

Priest. Endue thy ministers with righteoufacis.

Aniw. And make thy chosen pee-

ple joyful.
Prieft. Give peacein our time, O Lord.

Aniw. Because there is none other that fighteth for us, but only thou, O

Priest. Be unto us, O Lord, a ftrong tower,

Anlw. From the face of our enemies.

Prieft. O Lord, hear our prayer. Answ. And let our cry come unto

Instead of the first collect at morning Prayer, Shall thefe two which follow be usede

Almighty God, who art a ftrong tower of defence unto thy fervants against the face of their enemies; we yield thee praise and thanksgiving for the wonder-ful deliverance of these kingdoms from THE GREAT RE-BELLION, and a l the miseries and oppressions consequent there-upon, under which they had so long groned. We acknowledge it thy goodness, that we were not ut-terly delivered over as a prey unto them; befeeching thee flil to continue such thy mercies towards us; that all the world may know, that thou art our faviour and mighty deliverer, through Jesus Christ our Lord. Amen.

Lord God of our falvation, who haft been exceedingly gracious unto this land, and by thy miraculous providence didft deliver us out of our miferable confusions, by reftoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord, King Charles the Second, notwithstanding all the power and malice of his enemies; and by placing him on the throne of these kingdoms, didst restore also unto us the publick and free profestion of thy time religion and wor-Thip, together with our former peace and prosperity, to the great comfort and joy of our hearts: we are here now before thee, with all due thankfulneis, to acknowledge thine un-

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Answ. Let not the wicked ap- offer unto thee our facrifice of praile for the same; humbly beseeching thee to accept this our unfeigned though unworthy oblation of our-felves; vowing all holy obedience in thought, word, and work, unto thy divine Majesty; and promising all loyal and dutiful allegiance to thine anointed fervant now over us, and to his heirs after him : whom we befeech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for efus Christ his take, our only Lord and Saviour. Amen.

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In the end of the litany (which hall always this day be used) after the collect, [We humbly beseech thee, O Father, Ge.] shall this be said which next followeth:

Lmighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy church, and in the protection of righteous and religious kings and frates, profelling thy holy and eternal truth, from the malicious confpiracies, and wicked practices of all their enemies; we yield unto thee our un-feigned thanks and praife, as for thy many other great and publick mercies, so especially for that signal and wonderful deliverance, by thy wife and good providence, as upon this day, completed, and vouch fafed to our then most gracious Sove reign King Charles the Second, and all the Royal Family, and in them, to this whole church and state, and all orders and degrees of men in both, from the unnatural rebellion, uturpation, and tyranny of ungodly cruel men, and from the fad confusions and ruin thereupon enfuing. From all thefe, O gracious and merciful Lord God, not our merit, but thy mercy; not our fore-fight, but thy providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore not unto us, O Lord, not unto us, but unto the name be ascribed all honour, and glory, and praise, with most humble and hearty thanks, in all churches of the speakable goodness herein, as upon faints: Even to, blessed be the Lord this day, thewed unto us, and to our God, who alone doeth wondrous things; · 1951年 - 100 - 1

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diately before the reading of the epiftle. Shall these two collects be used, instead of the collect for the King, and the collect of the day:

Almighty God, who art a ftrong tower of defence unto thy fervants against the face of their enemies; we yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from THE GREAT REBELION, and all the miseries and oppressions consequent thereupon, under which they had so long ground. they had so long groned. We acknowledge it thy goodness, that we were not unterly delivered over as a piey unto them; befeeching thee fill to continue fuch thy mercies towards us, that all the world may know that thou art our faviour and mighty deliverer, through Jelus Christ our Lord. Amen.

O Lord God of our falvation, who hash been exceedingly gracious unto this land, and by thy miraculous providence didft deliver us out of our milerable confusions, by restoring to us, and to his own just and

undoubted rights, our then most gracious Sovereign Lord King Charles the Second, notwithstanding all the power and malice of his enemies; and by placing him on the throne of these kingdoms, diast reftore also unto us the publick and free profession of thy true religion and worship, together with our for-mer peace and prosperity, to the great comfort and joy of our hearts; we are here now before thee, we are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodnels herein, as upon this day, thewed unto us, and to offer unto thee our facrifice of praise for the fame; humbly befeeching thee to accept this our unfeigned though unworthy oblation, of ourfelves; vowing allholy obedience, inthought, word, and work, unto thy divine Maje-fly; and promiting autoyal and duti-

ful allegiance to thine anointed

fervant now fer over us, and to his

heirs after him: whom we beleech thee to bless with all increase

things; and bleffed be the name immortality and glory in the world of his Majetty for ever, through Jeto come, for Jesus Christ his sake,
sus Christ our Lord and only Saviour only Lord and Saviour, Amen.
The epiftle 1 S. Pet. II. 11. to 18.
The soften the reading of the
This offer the reading of the In the offertory Shall this fentence be read:

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. Matth vii. 21.

After the Prayer [For the whole state of Christ church, &c.] this collect following strall be used:

A Limighty God, and heavenly Father, who of thine infinite and unipeakable goodness towards us, didst in a most extraordinary and woncerful manner disappoint and overthrow the wicked designs of those traiterous, heady and highof those traiterous, heady and highminded men, who under the pretence of religion, and thy most holy name, had contrived, and well nigh effected the utter deftruction of this church and kingdom; as we do this day most heartily and devoutly adore and magnify thy glorious name for this thine infinite good-ness already vouchsafed to us; so do we most humbly befeech thee to continue thy grace and favour towards us, that no fuch difmal calamity may ever again fall upon us. Intatuate and defeat all the fecret counfels of deceitful and wicked men against us. Abate their pride, al-Iwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniqui y, as turn relig on into rebell on, and faith into faction; that they may never again prevail against us, nor triumpn in the ruin of the monarchy and thy church among us. Protect and defendour fovereign Lord the King, with the whole Royal Family, from all treasons and conspiracies. unto him an heimet of falvation, and a firong tower of defence a-gainst the face of all his enemies: clothe them with shame and confusion, but upon himself, and his posterity, let the crown for ever flourish. So we thy people, and the sheep of thy pasture, will give of grace, honour, and nappinels in this world, and to crown him with thee thanks for ever, and will al-

The Kings Reftoration.

ways be flewing forth thy praise with thee, O Father, and the holy from generation to generation, Ghost, be glory in the church through Jesus Christ our only Sathroughout all ages, world without viour and Redeemer; to whom, end. Amen.

GEORGE, R.

tore not energies ; therefore the profit ; goar the forces of the

UR will and pleasure is, That these three forms of prayer and service, made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith printed and published, and for the suture annexed to the Book of Common prayer, and Liturgy of the church of England, to be used yearly on the said days, in all cathedral and collegiate churches and chapels, in all chapels of colleges and halls within both Our universities, and of Our colleges of Eaton and Winchester, and in all parish-churches and chapels within that part of Our kingdom of Great Britain called England, the dominion of Wales, and town of Berwick upon Tweed.

ម្រើស្រីទី១២០ ស្រុម ស្រី ប្រែបត្រូវ ប្រែស្លេវ -wood សេសសា មានជាប្រជាជាប្រើស្រី។ ស្រុក ស្រីស សេសសារ ១០១ ស្រី ប្រែសុខ១២១ ២០០ នេះ ១០៤៦០ ១៤៩១ ២៤៣ -ស្រី ទី១០ មិនស្រាវ ស្រុម ស្រីសុខ១ សេសសារ សេសសារ ១៤ ស្រែសុខ១ ១១១៣ ស្រុក ស្រីទី១ សេសសារ ស្រីស្រី ក្រុមប្រែក្រុម សេសសារ សម្រេចសេស សារ ១០២ ប្រទេសសារ ស្រុមប្រឹក្សិ

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Given at Our Castle of Windsor the twelsth day of September, 1728, in the Second year of Our reign.

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By His Majesty's command,

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form of prayer with thanksgiving to almighty God, to be used in all churches and chapels within this realm, every year, upon the eleventh day of June; being the day on which His Majesty began His happy reign.

The service shall be the same with the usual office for bolidays in all

things, except where it is in this office otherwise appointed.

This day being the fiftival of the apostle Saint Barnabas, the proper office

for that day shall be wholly omitted, and this used instead of it; and there shall be notice thereof given publickly in the church the Sunday before.

If this day shall happen to be Whitsunday, the collects of this office shall be added to the office of that festival in their proper places; and if Monday, or Tuesday in Whitsun-week, or Trinity-Sunday, the proper pfalms bere appointed for this day, instead of those of ordinary course, shall be also used, and the collects added as before: and in all these cases, the rest of this office shall be omitted. But if it shall bappen to be any other Sunday, this whole office shall be used as it followeth intirely. And what festival soever shall bappen to fall upon this solemn day of thanksgiving, the bymn appointed instead of Venite, exulternus, shall be constantly used.

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ons, and giving of thanks, be anointed. Pfal. lxxxiv. 9. made of all men : for kings, and for all that are in authority; paths: that his fortsteps slip not. that we may lead a quiet and peace- P(a). xvii. 5. able life, in all godline's and ho-nefty: for this is good and accepta-make him glad with the joy of thy ble unto God our Saviour. 1 Tim. countenance. Pfal. lxi. 6. & xxi. 6. ii. 1, 2, 3.

Let bim devell before thee for ever:

deceive ourselves, and the truth is fulness, that they may preserve him. not in us: but if we confess our fins, Psal. Ixi. 7. he is faithful and just to forgive us our fins, and to cleanse us from all rish: and let peace be in all our bor-

unrighteousness. 1 S. John i. 8, 9. ders. Pfal. lxxii. 7. & cxlvii. 14.

¶ Instead of Venite, exultemus, As for his enemies, clothe them with the hymn following shall be said or shame: but upon himself let his crown sung: one werse by the priest, and flourish. Psal. cxxxii. 19.

another by the clock and people.

Blessed be the Lord God, even the

Lord our Governor: how ex- God of Israel: which only doeth cellent is thy name in all the wondrous things. Pfal. lxxii. 18. world ! Pfal. viii. 1.

such respect unto bim : or the son of he filled with his majesty. Amen, man, that thou so regardest him! amen. Ver. 19. Pfal. cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: ¶ Proper pfalms are, XX, XXI, CL. that they ought to be had in remem-brance. Pfal. cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare The Second, Rom. xiii. Jubilate Deo.

Morning prayer shall begin with the wonders that he doeth for the childeen of men! Psal. cvii. 21.

Exhort, that first of all, suppli- Behold, O God our defender: cations, prayers, intercessi- and look upon the face of thine

O bold thou up bis goings in thy

If we say that we have no sin, we O prepare thy loving mercy and faith-

In his time let the righteous flou-

And bleffed be the name of bis Ma-Lord, what is man, that thou hast jesty for ever : and all the earth shall

Glory be to the Father, &c.

The first, Josh. I. to the end of the ninth werse. Te Deum.

A form of prayer with thanksgiving,

Answer And grant us thy falvation. Prief. O Lord, save the King, Answ. Who putteth his trust in

Prieft. Send him help from thy

holy place.

Aniw. And ever more mightily defend him.

Priest. Let his enemies have no

advantage against him.

Answ. Let not the wicked approach

to burt bim. Prieft. Endue thy ministers with

righteousness. Antw. And make thy chosen teople

joyful.

Priest. O Lord, save thy people. Aniw. And bless thine inheritance. Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou O God.

frong tower, Aofw. From the face of our enemies. Prieft. O Lord hear our prayer. Answ. And let our cry come unto thee .

Instead of the first collect morning prayer, shall be used this following cotteet of thanksgiving for His Majesty's accession to the throne.

A Linighty God, who ruleft over all the Kingdoms of the world, and disposeft of them according to thy good pleasure; we yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy servant, our Sovereign Lord King George upon the throne of thele realms. Let thy wildom be his refts, may disappoint his cares for the world may acknowledge thee to be

The suffrages next after the creed publick good : let him always possess shall stand thus:

Priest. O Lord, shew thy mercy may never be wanting in honour to upon us.

Answer. And grant us thy falvation. to his authority: let his reign be long and prosperous, and crown him with immortality in the life to come, through Jefus Chrift our Lord. Amen.

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In the end of the Litany (which shall always be used upon this day) after the collect [We | umbly betech thee, O Father, &c.] shall the following prayer for the King and Royal Family to used:

Lord our God, who upholdest

ven and earth, receive our humble prayers, with our hearty thanksgivings for our fovereign Lord George, as on this day, fer over us by thy grace and providence to be our King; and to together with him, blels their Royal Highnefles Frederick Prince of Wales, the Princess of Wales, the Duke the Princesses, and all the Roy-God.

al Family; that they all ever trusting Priost. Be unto us, O Lord, a in thy goodness, protected by thy ong tower, and crowned with thy gra-Answ. From the face of our enemies. Clous and endless favour, may continue before thee in health, peace, joy and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ elus our Saviour, who, with the Father, and the holy Spirit, fiveth and reigneth ever, one God, world

without end. Amen
Then shall follow this collect, tor
Gods protection of the King against all his enemies.

Moft gracious God, who haft fet thy fervant George our King upon the throne of his ancestors, we most humbly befeech thee to protect him on the fame from a'l the dangers to which he may be exposed; hide guide, and let thine arm strengthen him from the gathering together of him; let justice, truth, and holiness, the froward, and from the insurlet peace and love, and all those vit-rection of wicked doers: do thou tues that adorn the Christian pro-weaken the hands, blast the designs fession, stourish in his days: direct and descar the enterprises of all his all his counsels and endeavours to enemies; that no secret compiracies, all his counsels and endeavours to enemies; that no secret compliances, thy glory, and the welfare of his nor open violences may disquiet his people; and give us grace to obey reign; but that being safely kept him cheerfully and willingly for under the shadow of thy wing, and conscience sake; that neither our supported by thy power, he may trifinful passions, nor our private inte- umph over all opposition; that so the

Amen.

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Then the prayer for the high court of Parliament, if fitting.

In the communion-fervice, immedistely before the reading of the epiffle, instead of the collect for the King, and that of the day, shall be used this prayer for the King, as supreme Governor of this thurch.

B Lessed Lord, who hast called Christian princes to the defence duty to promote the ipiritual welfare, together with the temporal interest of their people; we acknowledge with humble and thankful hearts thy great goodness to us, in setting thy servant, our most gracious king, over this church and nation: give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; let the work of thee his God prosper in his hand; let his eyes behold the success of his let his eyes behold the fuccess of his designs for the service of thy true religion established amongst us; and make him a blessed instrument of protecting and advancing thy truth wherever it is perfecuted and opprefied: let hypocrify and profanels, superstition, and idolatry fly before his face; let not herefies, and falle doctrines difturb the peace of the church, nor ichilms and causeless divisions weaken it but grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will. And that these bleffings may never be one wanting in his house to succeed him in the government of these kingdoms; that our posterity may see his childrens children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, be continued to after-ages, let there shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The Epifele. 1. S. Pet. II. 11.

Early beloved, I befeech youas strangers and pilgrims, abitain

is defender, and mighty deliverer from fleshly lusts, which war against his derender, and inighty delivered in all difficulties and adversities, the soul; having your conversation hrough Jesus Christ our Lord, honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good.

Then the prayer for the high court works which they shall behold, glowers works which they shall behold, glowers with the state of villattices. rity God in the day of vilitation. Submit yourselves to every ordinance of man for the Lords lake: whether it be to the king, as fupreme; or unto governors, as unto them that are lent by him for the punishment of evil-doers, and for the praise of them that do well. For fo is the will of God, that with well-doing ye may put to filence the ignorance of foolish men: as free, of thy faith, and haft made it their and notuling your liberty for a cloke of malicious neis, but as the fervants of God. Honour all men. Love the brotherhood. Fear God. Ho-

nour the king.

The gossel. S. Matth. xx. 16.

And they sent out unto him their disciples, with the Herodians, faying, Mafter, we know that thou art true, and teacheft, the way of God in truth, neither careft thou for any man : for thou regardest not the person of men. Tell us therefore, What thinkest thou? Isit lawful to give tribute unto Celar, or nor? But Jesus perceived their wicked-ness, and laid. Why tempt ye me, ye hypocrites? Shew me the tributemoney. And they brought unto him peny. And he faith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cefar, the things which are Cefars: and unto God. the things that are Gods. they had heard these words, they marvelled, and left him, and went their way.

After the Nicene Creed shall follow the fermon.

In the offertory Shall this Sentence be read :

Let your light fo shine before men, that they may fee your good works, and glorify your Father which is in heaven. S. Matth. v. 16.

After the Prayer [For the whole state of Christs church, &c.] these colletts following Shall be used.

A Prayer for unity. O God

A form of prayer, &c. for the e'eventh day of June.

God, the Father of our Lord which we have heard this day with Jefus Chrift, our only Saviour, the Prince of peace, give us grace grace be to grafted inwardly in deriously to lay to heart the great our hearts that they may bring forth dangers we are in by our unhappy in us the fruit of good living, to the divisions: take away all hatred and honour and praise of thy name, through the great our hearts that they may bring forth dangers we are in by our unhappy in us the fruit of good living, to the divisions: take away all hatred and honour and praise of thy name, through the great our hearts that they may be found and praise of the parties of the fruit of good living, to the divisions: take away all hatred and honour and praise of thy name, through the great our hearts that they may be found and one Spirit, and one hope of our necessarily grown who knowest our and one Spirit, and one hope of our necessarily grown who knowest our and one Spirit, and one hope of our necessarily grown and one Spirit, and one hope of our necessarily grace.

A Lmighty God, the tounts n of A all wisdom, who knowest our and one Spirit, and one hope of our necessarily grown and one spirit, and one hope of our necessarily grown and one spirit, and one hope of our necessarily grown and one spirit, and one hope of our necessarily grown and praise of the property of t one heart, and of one foul, united for our unworthiness we dare not, in one holy bond of truth and and for our blindness we cannot ask, peace, of faith and charity; and vouchfafe togive us for the worthimay with one mind and one mouth ness of thy Son Jefus Christ our glorify thee, through Jesus Christ Lord. Amen

GRant, we besech thee, al- always. Amen.

BOOK BOOK I NEMAY TO SALE YOUR • Part and respect to announce and the second school the state of states and the

all; fo we may henceforth be all of infirmities; and those things which

Our Lord. Amen.

Rant, OL rd we befeech thee, T all understanding, keep your that the course of this world hearts and minds in the knowledge may be so peaceably ordered by thy and love of God, and of his Son Jegovernance, that thy caurch may fus Christour Lord: And the blefling joyfully ferve thee in all godly quiet of God almighty, the Father, the ness, through Jesus Christour Lord, Son, and the holy Ghost, be amongst you, and remain with you

GEORGE R.

O'UR Will and Pleasure is, that this form of prayer with thanks giving for the eleventh Day of June, he forthwith printed and published, and he used yearly on the said day, in all cathedral and collegiate churches and chapels, in all chapels of colleges and halls within both our universities, and of our colleges of Eaton and Winchester, and in all parish churches and chapels within our kingdom of England, dominion of Wales, and the property when Twender as Reserved. and town of Berwick upon Tweed.

Given at Our Court at St. James's the fourteenth day of May, 1728. In the first year of Our reign.

By His Majefty's Command,

5 AP60 Townshend.

beloved addictor being castlean and present to read a ti C

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His Majesty's declaration.

EIN G by Gods ordinance, according to Our just title, defender of the faith, and supreme Governor of the church, within these Our dominions, We hold it most agreeable to this Our kingly office, and Our own religious zeal, to conferve and maintain the church committed to Our charge, in the unity of true religion, and in the bond of peace: And not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in the church and common-wealth. We have therefore, upon mature deliberation, and with the advice of fo many of Our bishops as might conveniently be called together, thought fit to make this declaration following:

That the articles of the church of England, which have been allowed and authorized heretofore, and which Our clergy generally have subscribed unto, do contain the true doctrine of the church of England, agreeable to Gods word : which We do therefore ratify and confirm, requiring all Our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new printed, and this Our declaration to be

published therewith.

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That We are supreme Governor of the church of England: And that if any difference arise about the external policy, concerning Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the clergy in their convocation is to order and fettle them, having first obtained leave under Our broad seal so to do, and We approving their said ordinances and conftitutions; providing that none be made contrary to the laws

and customs of the land.

That out of Our princely care, that the churchmen may do the work which is proper unto them, the bishops and clergy, from time to time in convocation, upon their humble desire, shall have licence under Our broad seal to deliberate of, and to do all such things, as being made plain by them, and affented unto by Us, shall concern the settled continuance of the doctrine and discipline of the church of England now established; from which We will not endure any varying or departing in the least degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all clergymen within Our realm have always most willingly subscribed to the articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the said articles, and that even in those curious points, in which the present differences lie, men of all forts take the articles of the church of England to be for them; which is an argument again, that none of them intend any defertion of the articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the church of Christ, we will that all further curious search be laid aside, and these disputes that up in Gods promises, as they be generally fet forth to us in the holy scriptures, and the general meaning of the articles of the church of England, according to them. And that no man hereafter shall either print or preach, to draw the article ande any His Majefty's DECLARATION.

way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article.

but shall take it in the literal and grammatical sense.

That if any publick reader in either Our universities, or any head or mafter of a college, or any other person respectively in either of them, shall affix any new sense to any article, or shall publickly read, determine, or hold any publick disputation, or suffer any such to be held either way, in either the universities or colleges respectively; or if any divine in the universities shall preach or print any thing either way, other than is already established in convocation with Our royal affent; he or they the offenders shall be liable to Our displeasure, and the churches censure in Our commission ecclesiastical, as well as any other: And We will see there shall be due execution upon them. Annual des la company de la co

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ARTICLES of RELIGION.

I. Of faith in the hely Trinity.

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THE holy Ghoft, proceeding from the Father, and the Son, glory, with the Father and the Son, very and eternal God.

V. Of the holy Ghoft.

HERE is but one living and true God, everlafting, without body, parts, or pai- is of one substance, majesty, and fions; of infinite power, glory, with the Father and the wildom, and goodness; the maker and preserver of allthings both visible and invisible. And in unity of VI. Of the sufficiency of the holy this Godhead there be three perions for salvation. of one substance, power, and eter-nity; the Father, the Son, and the holy Ghost.

which was made very man.

Holy scripture containeth all things necessary to salvation: so that what loever is not read there-II. Of the Word or Son of God, in, nor may be proved thereby, is not to be required of any man, that it should be believed as an ar-The Son, which is the Word of ticle of the faith, or be thought the Father, begotten from requisite or necessary to salvation. verlasting of the Father, the very In the name of the holy scripture and eternal God, of one substance we do understand those canonical ver any doubt in the church.

everlasting of the Father, the very In the name of the holy scripture and eternal God, of one substance we do understand those canonical with the Father, took mans nature books of the Old and New Testain the womb of the blessed virgin, ment of whose authority was neofher substance : so that two whole and perfect natures, that is to fay, the Godhead and manhood, were joined to gether in . ne perlon, never to be divided whereof is one Christ, very God and very man; who truly fuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a facrifice, not only for original guilt, but also for actual fins of men.

of the names and number of the canonical BOOKS.

III. Of the going down of Christ into hell.

T Enefis, T Exodus, Leviticus, Numeri, Deuteronomium, Josue, Judges, Ruth, The 1 book of Samuel, The 2 book of Samuel, The 1 book of Kings, The 2 book of Kings, The 1 book of Chronicles, The 2 book of Chronicles, The 1 book of Esdras, The 2 book of Esdras, The book of Hester, The book of Job, The Psalms, The Proverbs, Ecclesiastes, or Preacher, Cantica, or fongs of Solomon, 4 Prophets the greater, 12 Prophets the less,

A S Christ died for us, and was buried: so also is it to be be-lieved, that he went down into hell.

IV. Of the resurrection of Christ.

CHrist did truly rise again from death, and took again his boay, with flesh, bones, and all things appertuling to the perfection of mans nature, wherewith the alcended into heaven, and there litteth, until he return to judge all men at the last day.

And

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And the other books (as Hierome faith) the church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine: fuch are thele following,

The 3 book of Esdras,
The 4 book of Esdras,
The book of Tobias,
The book of Judeth,
The rest of the book of Hester,
The book of Wisdom
Jesus the son of Sirach,
Baruch the Prophet,
The son of the three children. The fong of the three children, The story of Susanna, Of Bell and the Dragon, The prayer of Manasses, The 1 book of Maccabees, The 2 book of Maccabees.

All the books of the New Testament, as they are commonly re-ceived, we do receive, and account them canonical.

VII. Of the Old Testament.

The Old Testament is not con-I trary to the New : for both in the Old and New Testament, everlasting life is offered to markind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign, that the old fathers did look only for transferre promise. Although the transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free fromthe obedience of the commandments which are called moral.

VIII. Of the three Creeds.

He three creeds, Nice Creed, Athenasius's Creed, and that which is commonly called the apo-files Creed, ought thoroughly to be received and believed; for they may be proved bymost certain war-rants of holy scripture.

fault and corruption of the naturally is in gendered of the offspring of Adam whereby man is very far gone from original righteoutness, and is of his own nature inclined to evil, fo the the fieth lusteth always contrary the spirit; and therefore in ever perlonborn into this world, it defen eth God's wrath and damnation And this infection of nature dod remain, yea, in them that are regenerated; whereby the lust of the fieth, called in Greek Φρόνημι Φρόνημι Caen's, which some do expound the wildom, some sensuality, some th affection, some the desire of the flesh is not subject to the law of God And although there is no condemna-tion for them that believe and are baptized; yet the apostle dots con-fels, that concupiscence and lust had of itself the nature of fin.

X. Of Free-will.

He condition of man after the fall of Adam, is luch, that he cannot turn and prepare himfelf by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleafant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the justification of man.

W E are accounted righteous be-VV fore God, only for the me-rit of our Lord and Saviour Jesus Christ, by faith, and not for own works, or deferrings. Wherefore, that we are justified by faith only, is a most wholelom doctrine, and very full of comfort, as more largely is expressed in the homily of justification.

XII. Of good works.

A Lbeit that good works which A are the fruits of faith, and follow after justification, cannot put away our fins, and endure the seve-ORiginal fin standeth nor in the following of Adam (as the Pe-lagians do vainly talk) but it is the rily of a true and lively faith. infomuch,

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fervants.

XIII. Of works before justification. Works done before the grace here, or deny the place of forgive-of Christ, and the inspirances to such as truly repent. ion of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither to they make men meet to receive (av) deferve grace of congruity: yea, rather for that they are not done as God hath willed and commanded they have the nature of fin.

XIV. Of works of supererogation.

Joluntary works besides, over and above Gods commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his take, than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded to you, fay, We are unprofitable

XV. Of Christ alone without fin. Hrist in the truth of our nature, was made like unto us in all things, fin only except; from which he was clearly void, both in his fiesh, and in his spirit. He came to be a Lamb without fpot, who by facrifice of himself once made, should take away the fins of the world: and fin, as St. John faith, was not in him. But all we the rest, although baptized and born again in Chrift, yet offend in many things; and if we fay we have no fin, we deceive our selves, and the truth is not in us.

XVI. Of fin after baptism. TOt every deadly fin willingly committed after baptism, is fin against the holy Ghost, and unpar-donable. Wherefore the grant of repentance is not tobe denied to fuch perilous than desperation. as fall into fin after baptism. After we may depart from grace given, be generally fet forth to us in holy

nomuch that by them a lively faith God (we may) arise again, and a-may be as evidently known, as a tree mend our lives; and therefore they are to be condemned, which fay they can no more fin as long as they live

XVII. Of predestination and election. Redestination to life is the everlasting purpose of God, whereby, before the foundations of the grace, or (as the school-authors world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curfe and damnation those, whom he hath chosen in Christ them to be done, we doubt not but out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with fo excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be juffified freely: they be made ions of God by adoption : they be made like the image of his only begotten fon Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to

everlasting felicity. As the godly confideration of predestination and our election in Christ, is full of fweet, pleafant, and unfpeakable comfort to godly persons. and fuch as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal falvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; fo for curious and carnal perfons, lacking the Spirit of Christ, to have continually before their eyes the fentence of Gods predeffination. is a most dangerous downfal, where-by the devil doth thrust them either into desperation, or into wretchlesness of most unclean living, no less

Furthermore, we must receive we have received the holy Ghoft, Gods promifes in such wile as they and fall into fin; and by the grace of Scripture. And in our donigs, that

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will of God is to be followed, which have neither firength nor authoring we have expresly declared unto us in unless it may be declared that the the Word of God. be taken out of holy scripture.

XVIII. Of obtaining eternal falvation only by the name of Christ.

Hey also are to be had accurred. that prefume to fay, that every man shall be saved by the law or fect which he professeth; so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth fet cut unto us only the name of Jelus XXIII. Of ministring in the congrega, Christ, whereby men must be faved.

XIX. Of the church. He visible church of Christ is a congregation of faithful men. in the which the pure Word of God is preached, and the facraments be duly ministered, according to Christs ordinance, in all those things, that of necessity are requisite to the same.

As the church of Hieru, alem, Alexandria, and Anticch, have erred; so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in mat-

ters of faith.

XX. Of the authority of the church. He church hath power to decree rites or ceremonies, and authority in controversies of faith: And yet it is not lawful for the church toordain any thing that is contrary to Gods Word written; neither may it to expound one place of Scripture, that it be repugnant to another. Wherefore although the church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. Of the authority of general councils. Eneral councils may not be ga-I thered together without the Commandment and will of Princes. And when they begathered together florafinuch as they be an affembly of men, whereof all be not governed with the Spirit, and Word of God) they may err, and fometime have erred even in things pertaining unto

be taken out of holy Scripture.

XXII. Of Purgatory. He Romish doctrine concerning Purgatory, pardons, worthing ping and adoration, as well of ima ges, as of reliques, and also invoca tion of faints, is a fond thing, vainly invented, and grounded upon a warranty of Scripture, but rather repugnant to the Word of God.

tion.

T is not lawful for any man to take upon him the Office of pub lick preaching, or ministring the a-craments in the congregation, before he be lawfully called and fent to exe-And those we ough cute the same. to judge lawfully called and fent which be chosen and called to this work by men who have publick authority given unto them in the congregation, to call and fend minifters into the Lords vineyard.

XXIV. Of speaking in the congrega. tion in such a tongue as the people

understandetb.

T is a thing plainly repugnant to the word of God, and the cuftom of the primitive church, to have publick prayer in the church, or to minister the facraments in a tongue not understanded of the people.

XXV. Of the facraments. CAcraments ordained of Christ, be not only badges or tokens of Christian mens profession, but rather they be certain fure witnesses, and effectual figns of grace, and Gods good will towards us; by the which he doth work invifibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two facraments ordained of Christ our Lord in the Gospel; that is to fay, baptism, and the sup-

per of the Lord.

Those five, commonly called sacraments, that is to fay, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for facraments of the God. Wherefore things ordained Gospel; being such as have grown, by them as necessary to salvation, partly of the corrupt following of

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of Christ to be gazed upon, or to be with the institution of Christ. arried about, but that we should XXVIII. Of the Lords supper.

And in such only as He supper of the Lord is not onworthily receive the same, they have have a ly a sign of the love that Christian wholsome effect or operation: but stians ought to have among them.

A Lthough in the visible church the the body of Christ, and likewise the could be ever mingled with the cup of blessing, is a partaking of the rood; and cometime the crit have good; and fometime the evil have blood of Christ. chief authority in the ministration their own name, but in Christs, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving of the facraments. Neither is the effect of Christs ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the facraments miniffred unto them; which be effectual, because of Christs institution and

Nevertheless, it appertaineth to the discipline of the church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

neration, or new birth, whereby, thing. as by an infrument, they that recelve baptism rightly, are grafted in the church; the promises of denied to the lay people: For the forgiveness of sin, and of our both the parts of the Lords sacrament,

he apostles, partly are states of life adoption to be the fons of God by illowed by the Scriptures: but yet the holy Ghoft, are vifibly figned have not like nature of facraments and fealed; faith is confirmed, and with baptism and the Lords supper, grace increased by virtue of prayer or that they have not any visible unto God. The baptism of young ign or ceremony ordained of God. children is in any wife to be retain-The facraments were not ordained ed in the church, as most agreeable

hey that receive them unworthily, felves one to another, but rather it is purchase to themselves damnation, a sacrament of our redemption by christs death; infomuch that to XXVI. Of the unworthiness of the such as rightly, worthily, and with ministers, which binders not the saith receive the same, the bread

Transubstantiation, or the change of the word and facraments: yet for- of the substance of bread and wine, as they do not the same in in the supper of the Lord, cannot be proved by holy writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a facrament, and hath given occasion

to many superstitions.

The body of Christ is given, taken, and eaten in the fupper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith.

The facrament of the Lords supper promise, although they be ministred was not by Christs ordinance referved, carried about, lifted up, or wor-

shipped.

XXIX. Of the wicked, which eat not the body of Christ in the use of the

Lords Supper "He wicked, and fuch as be void of a lively faith, although they do carnally and visibly prefs with XXVII. Of baptism. their teeth, as St. Augustine faith,
Aptism is not only a sign of pro-B fession, and mark of difference, of Christ: yet in no wise are they whereby Christian men are discern- partakers of Christ; but rather to ed from others that be not Christ- their condemnation do eat and drink ned; but it is also a fign of rege- the fign or facrament of so great a

XXX. Of both kinds.

by Christs ordinance and command- to do the like) as he that offendeth ament, ought to be ministered to all gainst the common order of the Christian men alike.

XXXI. Of the one oblation of Christ

finished upon the cross.

He offering of Christ once made. is that perfect redemption, propitiation, and fatisfaction for all the tins of the whole world, both original and actual; and there is none her satisfaction for sin, but that alone. Wherefore the facrifices of masses, in the which it was commonly faid, that the prieft did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the marriage of priests. Olhops, priests, and deacons are not commanded by Gods law, enher to vow the estate of single or to abstain from marriage. Therefore it is lawful for them, as fer all other Christian men, to marry at their own discretion, as they shall judge the same to serve better

to godlinels.

XXXIII. Of excommunicate perfins, bow they are to be avoided.

Hat person, which by open denunciation of the church is rightly cut off from the unity of the church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto.

XXXIV. Of the traditions of the

ebureb. T is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and mens manners, to that nothing he ordained against Gods Word. Whosoever, through his private judgement, willingly and purpolely doth openly break the traditions and ceremonies of the church. which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear

church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

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Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church, ordained only by mans authority, fo that all things be done

to edifying. XXXV. Of Homilies.

He second book of Homilies. the feveral titles whereof we have joined under this article, doth contain a godly and wholfome doctrine, and necessary for these times; as doth the former book of Homilies, which were fet forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and diftinctly, that they may be understanded of the people.

Tof the names of the Homi-

F the right use of the church. Against peril of idolatry.

3 Of repairing and keeping clean of eburches. 4 Of good works, first of fasting.

5. Against gluttony and drunkenness.

Against excess of apparel.

7 Of prayer. 8 Of the place and time of prayer.

9. That common prayers and facraments ought to be ministred in a known tongue. 10 Of the reverent estimation of Gods

Word.

14 Of Alms-doing.

13 Of the nativity of Christ.

13 Of the passion of Christ.
14 Of the resurrection of Christ. 15 Of the worthy receiving of the facrament of the body and blood of Christ.

16 Of the gifts of the boly Ghost. 17 For the Rogation-days.

18 Of the state of matrimony.

19 Of repentance. 20 Against idleness.

Against rebellion.

XXXVI. Of consecration of bishops and ministers.

He book of confecration of archbilhops, and bishops, and order-

of priefts and deacons, lately fet th in the time of Edward the Sixth, d confirmed at the same time by thority of Parliament, doth conin all things necessary to such concration and ordering: neither hath any thing that of it felf is fuperitious and ungodly. And therefore hofoever are confecrated or orderd according to the rites of that ook, fince the fecond year of the prenamed king Edward, unto this me, or hereafter shall be consecratd or ordered according to the same ites, we decree all such to be right-, orderly, and lawfully confecratd and ordered.

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THE Queens Majefly hath the chief power of this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain; and is not, nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queens Majesty the chief government, by which titles we understand the minds of fome flanderous folks to be offended; we give not to our princes the ministring either of Gods Word, or of the facraments; the which thing the Jujunctions also latly fet forth by Elizabeth our Queen, do most plainly testify; but that only Prerogative which we see to have been given always to all godly princes in holy Scriptures by God himself; that is, that they should rule all effates and degrees committed to their charge by God, whether they be ecclefiaftical or temporal, and reftrain with the civil sword the flubborn and evil doers.

The bishop of Rome hath no jurifdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

XXXVIII. Of Christian mens goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the fame, as certain Anabaptists do fally boast. Notwithstanding, every man ought of such things as he possesses, liberally to give alms to the poor, according to his ability. XXXIX. Of a Christian mans oath.

As we confess that vain and rash fwearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; so we judge, that Christian religion doth not prohibit, but that a man may swear, when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophets teaching, in justice, judgement, and truth.

The Ratification.

This book of articles before rebearfed, is again approved, and allowed to be bolden and executed within the realm, by the affent and confent of our fovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland Queen, Defender of the faith, &c. Which articles were deliberately read, and confirmed again by the subscription of the upper bouse, and by the subscription of the whole clergy of the nether bouse in their convocation, in the Year of our

Lord 1571.

The TABLE.

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PFFaith in the Holy Trinity.
Cof Christ the Son of God. 21 Of the Authority of General Councils. 3 Of his going down into Hell 22 Of Purgatory.
23 Of Ministring in the Congre 4 Of his Resurrection. 5 Of the Holy Ghost. gation. 6 Of the Sufficiency of the Scrip-24 Of Speaking in the Congreture. gation. 7 Of the Old Testament. 8 Of the three Creeds. 25 Of the Sacraments. 26 Of the worthiness of Ministers. 9 Of Original Sin. 27 Of Baptism. 10 Of Free will. 28 Of the Lords Supper. 11 Of Justification. 12 Of Good Works. 29 Of the Wicked, which eat not the Body of Christ. 13 Of Works before Justification. 30 Of both kinds. 14 Of Works of Supererogation. 15 Of Christ alone without sin. 31 Of Christs one Oblation. 32 Of the Marriage of Priefts. 16 Of sin after Baptism. 17 Of Predestination and Elec-33 Of Excommunicate Persons. 34 Of the Traditions of the Church. 35 Of Homilies. 36 Of Confecration of Ministers. 18 Of obtaining Salvation by 37 Of Civil Magistrates. Christ. 19 Of the Church.
20 Of the Authority of the 39 Of a Christian Mans Oath, The Ratification. Church.

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TABLE of Kindred and Affinity, wherein whofe ever are related, are forbidden in Scripture, and our Laws, to marry together.

CONTRACTOR AS A Man may not marry bis A Woman may not marry with her I Grandfather, I Grandmother, 2 Grandmothers Husband, 2 Grandfathers Wife, Wifes Grandmother. 3 Husbands Grandfather. 4 Fathers Sister, 5 Mothers Sister, 4 Fathers Brother, 5 Mothers brother, 6 Fathers Sifters Husband, 6 Fathers Brothers Wife, 7 Mothers Sifters Husband. Mothers Brothers Wife, 8 Husbands Fathers Brother, 8 Wifes fathers Sifter, 9 Husbands Mothers Brother. o Wifes Mothers Sitter. 10 Father, to Mother, 11 Step-Mother, 11 Step-Father, 12 Husbands Father. 12 Wifes Mother. 13 Son, 13 Daughter, 14 Husbands Son, 14 Wifes Daughter, 15 Daughters Husband. 15 Sons Wife. 16 Brother, 16 Sifter, 17 Husbands Brother, 17 Wifes Sifter, 18 Sifters Husband. 18 Brothers Wife. 19 Sons Daughter, 19 Sons Son. 20 Daughters Son, 20 Daughters Daughter, 21 Sons Daughters Husband. 21 Sons Sons Wife.

22 Daughters Sons Wife,

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not

23 Wifes Sons Daughter,

24 Wifes Daughters Daughter.

25 Brothers Daughter, 26 Sifters Daughter,

27 Brothers Sons Wife, 28 Sitters Sons Wife,

29 Wifes Brothers Daughter,

30 Wifes Sifters Daughter.

25 Brothers Son,

23 Husbands Sons Son,

26 Sifters Son,

27 Brothers Daughters Husband,

22 Daughters Daughters Husband.

24 Husbands Daughters Son.

28 Sifters Daughters Husband, 29 Husbands Brothers Son,

30 Husbands Sifters Son.

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The of the New And Revense, and do caire patiently to bear Reproaches and estable to be ready not only to forgive dowlo Road for Evil, that all Menting Title am Christ's Diffice And for the state of the factor of the L'ithe Mentes of the Day the Contentionee of the The ome this Nieht. LASH the or of my Bed, that Bart I and I Peril and Israel the my retably refreshed with Constable entered of a we or alloudier has been d liegard to a hour the most bre recent (1) W Sugare Des totale 5 AP60 The Table of the State of the S Wilder but and and

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